

The Church School

A Magazine of Christian Education

VOLUME IV

MAY, 1923

NUMBER 8



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Published Monthly

by

THE

CHURCH SCHOOL PRESS

150 Fifth Avenue

New York, N. Y.

Price, per year, \$1.25; Club Rates,
in clubs of six to ONE ADDRESS,
each, per year, \$1.00.

Foreign postage, 36 cents per year;
Canadian postage, 24 cents per year.

Entered as second-class matter De-
cember 4, 1919, at the Post Office,
at New York, N. Y., under the Act
of March 3, 1879.

Acceptance for mailing at special
rate of postage provided for in sec-
tion 1103, Act of October 3, 1917,
authorized December 31, 1919.

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Readers of THE CHURCH SCHOOL will find this number devoted largely to daily vacation Bible schools. Additional articles dealing with the same subject will be published in the June issue, which will also present a rich selection of materials relating to summer schools and institutes, together with a full list of these gatherings arranged by states and provinces. The Editors will welcome suggestions, comments or reports of successful summer enterprises conducted or observed by our readers.

The Editors' Outlook

THE meeting of the Executive Committee of the new International Sunday School Council of Religious Education, an account of which appears elsewhere in this issue, was an event of unusual significance. The large attendance, numbering one hundred and sixty-eight, was indicative of a deep interest, and the harmonious spirit which pervaded the meeting augured well for the future. The reception to Dr. and Mrs. Magill gave opportunity for an expression of confidence in the new leader, which was spontaneous and enthusiastic. He has already won the esteem and affection of all his associates by his frank manliness, his genial and brotherly spirit and his wise counsel.

Among the matters of outstanding importance were the actions relating to the work of the Education Committee, the International Sunday School Lesson Committee, the World's Sunday School Association, the proposal for an official periodical, and the budget for the ensuing year. The Education Committee was reduced from sixty to forty-five members, with the chairmen of the ten professional sections as members *ex-officiis*. The relation of the Council to the International Sunday School Lesson Committee was satisfactorily adjusted upon practically the same basis as before, the sixteen members heretofore appointed by the two organizations, the International Association and the Sunday School Council, now becoming representatives of the new organization formed by the merger. Provision was made for close cooperation between the Lesson Committee and the Education Committee. The other denominational representatives on the committee, of whom there is a large majority, continue their affiliations as before. The expenses of the Committee for printing, investigation and other general matters are to be borne by the Council, the usual budget having been approved for the ensuing year.

EVERY pastor knows how confusing it is to be confronted by a series of Sunday-school lesson courses, a series of programs for young people's meetings, a list of textbooks for mission study, a program of Scout and Camp Fire activities, a Y. M. C. A. program for the Boys' Department and a Y. W. C. A. program for the Girl Reserves, and to be expected to arrange all these separate and unrelated programs into a unified and harmonious curriculum of religious education. Most pastors give up in despair, but the letters continue to come from the agencies which prepare and promote the various programs, each one in its own way appealing to the pastor's loyalty and urging his "cooperation in putting the program across."

This problem has become so serious that a conference was held at Garden City, Long Island, in May, 1921, to consider what could be done to coordinate the efforts in program-making. A score or more of organizations were represented, including Sunday-school, young people's, missionary and other agencies, but no definite plans were arrived at. A second conference is called for May 3-4, 1923, at which the different organizations are asked to submit statements setting forth the distinctive contribu-

tions they are severally making toward a complete program or curriculum of religious education. Reports are also requested from pastors of churches and educational directors, giving their experience in the use of present programs. Other reports are desired from local churches, communities and denominations regarding experiments in correlating existing programs. The sub-committee of the International Sunday School Lesson Committee, charged with the construction of an International Curriculum of Religious Education, is asked to describe its plans for securing better correlation in the future. The conference is most timely, inasmuch as the expansion of the educational program through the development of week-day and vacation classes has greatly emphasized the necessity of working out a closer and more vital relationship between all the parts of the religious education enterprise.

THE following action was taken by the Administrative Committee of the Federal Council of the Churches of Christ in America at its November meeting as reported in the Federal Council Bulletin:

"That the Administrative Committee recognize the New International Sunday School Council of Religious Education as the accredited interdenominational organization for religious education; that the International Sunday School Council be invited to become a cooperating body with the Federal Council and that the General Secretary of the International Sunday School Council, or some other representative to be designated by the organization, be invited to serve as a member of the Administrative Committee of the Federal Council in order that the closest possible cooperation may be maintained between the two bodies."

INTEREST in some form of international cooperation on the part of the United States is not dead. Reports of resolutions passed by churches or groups of churches are constantly being received at the office of the World Alliance for International Friendship through the churches. The following may be taken as typical of a general sentiment in the churches: At a recent meeting of all the members of the Detroit Council of Churches a series of eleven statements was drawn up, the substance of which is:

"We believe that it is practicable to abolish wars between nations and peoples by the united action of substantially *all* of the nations, and *not otherwise*.

"We believe that the League of Nations now functioning between fifty-one nations, or some similar organization, is the practical way in which to abolish war, and that it may be made effective and vigorous by the cooperation of the United States." And the following resolution was passed:

"*Resolved*, That we recommend that the United States Government provide for a nation-wide referendum, free from all other questions and from individual candidacies, on substantially this question, namely:

"Shall the United States join the League of Nations, or some similar organization, under such reservations or amendments as the United States Senate may agree upon?"

A letter sent by the Chicago Church Federation to all of the Protestant ministers of Chicago contains this statement:

"Perhaps the challenge to the Christian Church was never more urgent than it is today, to cultivate an intelligent program of information and education that would lead to a compelling public opinion that war must be outlawed among the nations and some other means be found for adjusting international differences." The Federation offers to help with speakers, literature and plans and suggesting methods of keeping the members of the churches interested and informed on all vital international questions.

The third instance comes from Columbus, Ohio. The Republican Senator from Lorain County, John Franklin Burke, introduced a resolution into the Ohio Senate asking President Harding to call an economic conference of the world to lead in world rehabilitation, whereupon the Ohio ministers, after frank discussion, adopted this supporting resolution:

"Reports from representatives of economic, commercial and political organizations make it plain that unless the United States comes to the aid of Europe the world is threatened with chaos."

A letter written by Dr. Jowett concerning the Copenhagen Conference of the World Alliance, where two hundred and fifty representatives of the European churches met their American brethren, admirably sums up the real significance of that gathering:

"I think that the proceedings of the Copenhagen Conference were of such outstanding importance as to deserve the close attention of all who seek the restoration of European harmony and peace. It was a gathering representative of the people who dwell behind the feverish frontier-line of governments and the subtle and wily movement of professional politicians. The members of the conference came from over twenty nations, and they expressed the Christian sentiment which is found in colleges and universities, and in the quiet everyday life of multitudes of men and women whose obscure loyalty to the moral ideals feeds the springs of civilized life. But the true value of the gathering lay in the fact that it sought to express the convictions and feelings of great masses of people who have been silent during the past few years. There are multitudes of people in Europe who, however partial and fragmentary may be their achievement, are trying to face the issues of life in the light of the Christian ideal. Their judgments about things are clear, but they have no adequate utterance. The energies of their convictions are not organized into effective witness. Their testimony is not heard. And it was the vital worth of the Copenhagen Conference that it endeavored to give some expression to these deep Christian sentiments which are seeking a voice in every nation in Europe. In reality the Conference represented a partial awaking of the Christian Church to the exercise of one of its gravest and most neglected functions. The Church in Europe offered itself as the organ of international conscience, and as the voice of moral sentiment and convictions."

The greatest hope for ultimate peace among the nations

is to be found, however, in the youth. Within the brief space of twenty-five years the responsibility for the conduct of public affairs, national and international, will have passed from the older to the younger generation. The course which events will then take will depend upon the effectiveness of education, and particularly of religious education. If the Christian churches can succeed in transforming the spirit of selfish greed, national ambition, race antagonism, and commercial rivalry into the spirit of unselfish service, international good will, appreciation of other races and religions, regard for human life, hatred of war, and devotion to world welfare, much can be accomplished. That conditions are ripe for such teaching would seem to be indicated by the vigorous "youth movement" in Germany and Switzerland, the "student movement" in China and the universal unrest and impatience with past efforts to achieve peace through force and repression.

THERE is a disposition in some quarters to speak disparagingly of the work of the Boy Scouts on the ground that the Scouts are not a church organization. The following brief report from Scout Executive Maaloe of Kankakee, Illinois, suggests that there are decided possibilities for religious influence under proper leadership:

"In a purely unofficial capacity I attended the vesper services of the First Baptist Church of our city last Easter Sunday, and there beheld a sight that has forever removed from my mind any doubt as to the religious possibility of Scouting, and further, substantiated the statement made at the last Regional Conference of the Boy Scouts at Champaign, that the extent to which the moral and spiritual values of Scouting are realized, depends upon the leadership. There marched down the aisle of the church in the presence of several hundreds of people, fifteen Scouts, robed in black garments, and prepared for baptism, flanked on either side by the fellow members of their troop. The boys proceeded to the platform and as each Scout was being baptized the other boys, standing at attention during the ceremony, came to the position of the Scout salute.

"It is difficult to express the impressiveness of this ceremony, the beauty of the scene as these Scouts stood among the lilies banked on the pulpit, and with the reverence of a true Scout, silently pledging anew their allegiance to God and their country, and friendship to the boys who were entering into the fullness of the spiritual life of their choice.

"One could not help feeling in witnessing this ceremony that here was the true interpretation of the twelfth point of the Scout Law, and the scene pictured in a very vivid manner the tremendous possibilities of the religious development of the boys.

"In discussing the matter with the Scoutmaster later, he told me that nothing had ever been done nor said to influence the Scouts to accept the faith of their fathers. He had, however, made every effort to surround the boys with the true atmosphere of Scouting, and as Scoutmaster had tried at all times to require the boys to fulfill the twelfth point of the Law, which requires faithfulness in religious duties, and stated further that nothing but the spirit of Scouting was responsible for the conversion of these Scouts."

Religious, and Christian

SHALL we make the "religious education" program of our church schools undeniably Christian, or shall we carelessly permit it to be only "religious"? Shall our church schools be schools of the Christian religion, or shall they be merely schools of religion?

It all depends upon the meaning we put into "religious." Careless, indiscriminating use of words results in confusion in thinking and in practice, in waste of time and resources, and delays or defeats progress by making it necessary to go over the ground again.

Religion is a common word with a meaning so broad that it lends itself to express what any man may be thinking in that field. It may be used in reference to any man's disposition to look upward to what he calls God. It may relate itself to a man's consequent respect for himself, and may regulate any man's expression of his regard for his neighbor. It is a word that may be used as Paul used it of the Athenians, or as Paul might have used it of himself as a Pharisee or as a Christian. Every man is religious.

Religious education is a phrase in great and wide favor. It has been widely popularized. But it, too, has a content according to the disposition of the man who uses it. It does not necessarily mean to one what it means to another, though it has the same sound for both. It is an ambiguous term, broad enough to afford room for every definition of religion. When, then, we are planning programs of "religious education," we should define the term with clearness and care. Otherwise we shall have loss of labor and may do harm to those who are caught and carried away in dangerous currents. This caution is especially timely at the present day when it is demanded that we reconstruct our ideas of religion. For the sake of the generation that shall be blessed or hurt by such a reconstruction, we have no other time to make it than now. Everything, therefore, that passes under the title of "religious education" should be examined with great deliberation and extreme care. Our definition of "religious education" underlies our making of curricula, our methods of teaching, and manners of administration. If we exercise care, we shall avoid the disappointments of a false start.

FIRST of all, we shall need to scrutinize our theories of religious education in order to make sure they are Christian. We are told that the present hurt of the world is the result of a vital lack in Christian education. There has been no lack in the preceding centuries of religious education, all of which in some quarters assumed to be Christian. Recently a theory of "religious education" has been proposed and favorably received which sets forth creed and conduct as the test of its truth and value. Such a theory, however, may function in a pagan scheme of religious education quite as well as in a Christian scheme. Moreover, we are beginning to discover that it was the application of this theory to long centuries of Christian living which has brought us into confusion at the present time.

The religious experience of Paul, the apostle, helps us here. As a Pharisee, he sought the help and consol-

tion of a religion of creed and conduct. He did not find the explanation of his deep dissatisfaction until he became a Christian. His conscience and his diligence were as good and as great under one theory as the other, but his religious life as a Pharisee compared with his Christian life was counted as refuse, while his Christian life compared with his former religious life was worth more than all the things that had been the pride of his life.

We shall need, also, to scrutinize our materials of religious education lest we leave out the essential things. We shall find ourselves making a more intelligent use of the Word of God. We shall find ourselves in the use of it coming to a better understanding of what Jesus said concerning his words, when he said they were spirit and life. We shall also assure ourselves that other educational materials which we use shall realize and enrich the meaning and uses of the Word of God.

We shall also need to examine our programs of religious education. We are beginning to discover that some of them have been chosen for their pleasurable qualities. We find some that inculcate pride and selfishness. Many of them have been formed with regard to the whim of the teacher rather than to the need of the one who is taught.

THE world has never lacked "religious education." This is one of the outstanding facts of the history of the human race. Man is always and everywhere religious. Aboriginal tribes and the most highly civilized peoples alike have woven religion into their social fabrics. The temple and the priest have had their place alongside the market and the merchant, the soldier and the artist. Religion has always been given honor, but has been denied opportunity to elevate and transform. Nations have imitated one another and have striven to excel in material things while hearing without seriously and repentantly heeding their spiritual leaders. In fact, peoples have preferred gods like themselves rather than to make themselves like gods. Religion has been largely an emotion that did not motivate efficiently. Even God's own people chose to accept their religion with the reservation that they might live as other nations around them.

To seek more religion or to give more attention to "religious education" may therefore mean that we are entering more earnestly upon the circle that the human race has traveled only to find itself by and by at the point of beginning and on the same low levels. We have been astounded in very recent years to discover how little progress proud nations, esteeming themselves to be Christian, had made toward true Christian civilization. If we do not now begin in all truth and earnestness to provide Christian education, generations not far remote from our own day will find themselves in worse confusion than that which overwhelms us. For their sakes we are now challenged to discover whether we are honoring our Lord with our lips or loving him with all our being.

If religious education is to be truly Christian, it must keep hold of some essential things. It must, of course, teach the things concerning Christ. But he must be taught not merely as a friend, a teacher, a master, a leader, a helper, a Saviour, but as "the only begotten Son," our Lord and Christ.

RELIGIOUS education, if it be Christian, must lay down another essential, that it is to enable all who are taught to lay hold of "the right to become children of God." This, of course, brings with it creed and conduct, not as things acquired, but as matters vitally related to a new life and naturally expressing it. Christian education in its long and patient processes is the nurture of the children of God unto the measure of the fullness of the stature of Christ.

Christian education is not only concerned with correct doctrine, or correct conduct, or correct social ex-

pression, as such; but also and more especially with the encouragement and nurture of a life that accepts the truth of Christ as the full and adequate expression of its philosophy, that imitates Christ because he lives within, and makes social contacts that are actuated by the compassion of Christ. The completion of such a program is exceedingly difficult. It proposes not something that may be put on from without, but the nurture of something that comes from within. It is nothing less than the making of a new race, sons of God.

MARION STEVENSON.

The International Sunday School Council

Organization Gets Underway

THE Executive Committee of the International Sunday School Council of Religious Education met at Chicago, February 20-22. This was the first meeting after the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations. It was also the first meeting of the Executive Committee under the leadership of Hugh S. Magill, the newly chosen General Secretary of the International Sunday School Council. It was therefore a meeting of unusual interest.

From the opening of the meeting there was very gratifying evidence of a spirit of unity and of hopeful enthusiasm for a forward-looking program. The elements represented in the two merging organizations were in thorough accord. This happy condition was due in large measure to the leadership of the new General Secretary.

The formal opening of the meeting of the Executive Committee on the morning of February 20 was marked by the welcome address of Marion Lawrance, leader of the International Sunday School Association, whose voice has been familiar in its counsels for a generation and who has now become consulting General Secretary for the merged organization. His address was chiefly concerned with the very remarkable Convention at Kansas City.

Robert M. Hopkins, chairman of the Executive Committee, gave his annual report. This was a statesmanlike document, tracing the steps leading to and following the merger and outlining the policies for the future. Mr. Hopkins' unanimous reelection to the chairmanship of the Executive Committee was a spontaneous tribute to the high quality of his leadership during a critical period in the affairs of the Association.

The General Secretary, Hugh S. Magill, outlined the policies of the new Council in his opening statement. Already Dr. Magill has revealed not only a rare Christian personality, but has also shown that he is endowed with unusual qualities of leadership. Unbounded confidence fills the hearts of those who follow him in his administration of this great organization.

Some of the outstanding features of the meeting of the committee were as follows: Professor Ahearn gave the report of the Educational Committee. This document outlines the educational principles which underlie the work of the International Sunday School Council of Re-

ligious Education. This report was adopted after full discussion, and with a number of amendments. It marks a very decided advance in the program of religious education. The membership of the Educational Committee has been reduced from sixty to forty-five members.

A matter of interest was the statement regarding the standing and relationship of the International Sunday School Lesson Committee. The following points are to be noted:

I. Membership

The International Sunday School Lesson Committee shall consist of sixteen members to be appointed by the Executive Committee of the International Sunday School Council of Religious Education, and one member elected by each denomination having a lesson committee, and eligible to membership in the International Sunday School Council.

II. Functions

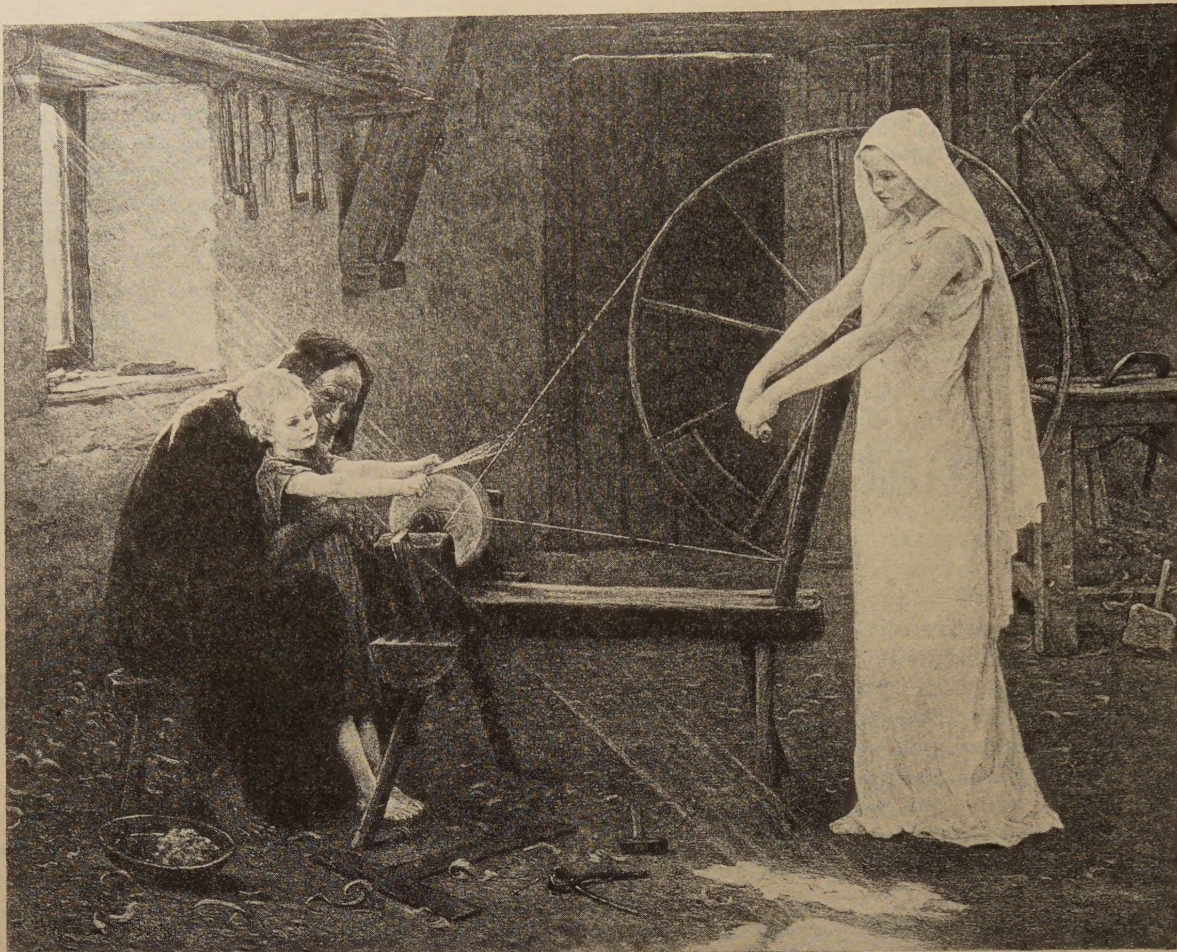
The functions of the International Sunday School Lesson Committee shall be:

1. The construction of curricula for the various age-groups in the educational program of the local church, including the church school, and various forms of week-day and vacation religious education.
2. Investigation and research in the above field.
3. No course shall be promulgated or discontinued by the Lesson Committee unless the action is approved by a majority of the members of each of the two sections of the committee: (a) those appointed by the International Council, and (b) those appointed by the respective denominations.

III. Relationship

The International Sunday School Council of Religious Education recognizes the International Sunday School Lesson Committee as its authorized committee in the field of curricula making in keeping with the above functions. As such the International Sunday School Lesson Committee shall make an Annual Report to the International Sunday School Council of Religious Education.

(Continued on page 381)



The Divine Apprentice

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A Mother and Her Son

By

Ernest Bourner Allen



THE old Jewish home offers many suggestions to home-makers and teachers to-day. Jewish life in a notable way centered in the home. Rabbi Wise in his recent monograph on *Child versus Parent* has truly said that the historical glory of the Jewish home is the most beautiful and honorable chapter in Jewish history. "Nothing can dim the brightness of its one-time splendor," he says, and adds: "If nothing else of Israel were to survive, the memory of the home would honor and glorify Israel for all time." It is probably true that the Jews always had a higher ideal for the home than the races surrounding them. Then the Christian home came into existence and shared this unique supremacy. It was a humble Jewish home into which Jesus came. It was not rich with flocks and herds. It was not a home of Pharisees or Sadducees who sat high in the councils of the nation. It was not outstanding in its scholarly attainments. It was just an average, ordinary, religious home. Richly religious we may affirm, for we can see in the training of Jesus the deeply religious life

of his mother and the hearty approval and cooperation of his father. No home will ever get very far unless there

is cooperation in the religious life.

What did the mother of Jesus do for her boy? Parents of today and tomorrow will do well to meditate on this question. The mother of Jesus presented him in the temple. One may suppose that some morning Mary reminded Joseph that they should bring their son to the temple in obedience to the law. Manlike, he probably replied: "Oh, I don't like to go there before everybody. You go and I'll furnish the offering!" And like a wise wife and faithful mother she said: "No, we'll go together." It is the better way. It is no little thing when parents bring their child to be baptized on Children's Day. It is an acknowledgment and a consecration. What difference does it make to the child? He doesn't know or understand, of course. It makes a difference in his parents, however. They know, and as the years go on the boy knows. Then it makes a difference in him.

The mother of Jesus took him yearly to Jerusalem. There they shared in the celebration of the Feast of the

Passover. It was the annual Thanksgiving service of the nation. It must have exerted a deep influence upon a boy of impressionable spirit. He would ask "Why?" Then he would be told that great chapter in the history of his people and why they were grateful to God. How many parents take their boy to the annual Thanksgiving service? They may take him to the football game on Thanksgiving Day, or permit him to go, but the church service is scarcely a recognizable option. The parents of Jesus did not take him to see the Canaanite Kickers, but they made the long journey to Jerusalem because of their religious purpose. "Regular" is a relative term to many. You will remember that David Harum promised Polly that he would go to church with her on every Thanksgiving Day and declared that he had not missed but four out of the last five years! The record says that Jesus went to the synagogue on the sabbath day "as his custom was." Habit can breed almost anything in a man. Who does not thank God that his mother formed in him the habit of church attendance! What precious memories there are of the old home church, with its single room and its simple furnishings! My observation is that men who stay away from church in manhood because they had to go so much when they were boys have other reasons. In their best moods they know and acknowledge them.

Church Attendance of Vital Importance

There is great need of regular church attendance on the part of our youth, particularly through the high-school years. Then they are examining, forming and solidifying their ideas. They are putting in their own moral foundations. They are setting in order for use in life the moral values of time and eternity. How can we do anything for the youth who is not at church? A minister reports that a boy came back from college and said: "My church wasn't fair to me. My minister didn't play square with me. He didn't let me know the progressive views of the Bible and Christian truth." Perhaps the boy did not try to hear and understand these things. Perhaps the minister was at fault. Perhaps the congregation was ultra-conservative or indifferent. Yet the question remains, Did the church have a chance? Did the boy come? Was he there regularly? Did his father come? Did the home allow church attendance to be an option rather than a required part of the home curriculum? Were they more afraid of whining reluctance or the boggy of future aversion on the boy's part, than of moral failure or negligence in teaching on their own? You cannot get an education by desultory and irregular attendance at school, and you cannot get a Christian viewpoint and philosophy of life without steady attention and thinking. No other agency save the church and the church school offer this opportunity.

The Lesson of Obedience

The mother of Jesus taught him obedience. The record says that "he came to Nazareth and was subject unto them." He remembered the fifth commandment. He would have approved Paul's admonition, "Children, obey your parents in the Lord, for this is right." A teacher of forty-five years' successful experience in the public schools of a great city was asked to state the most conspicuous lack in the children whom she taught daily

through the years. She replied: "They have not been taught to mind. They do not know what it means to obey." Jesus learned it in the old Jewish home. He learned it in his later life "through the things that he suffered." We all have to learn it. It is better to learn it in youth. In the minds of some the newer secular education seems to stand for a freedom in which obedience has little part. We are told that there must be no inhibition of freedom, but the fullest opportunity for self-expression. It sounds well and it may be well, provided there are some other things put in to preserve the balance. Obedience is a law of God which men alter or avoid at their peril. Every child has lost much who has not been taught what Jesus learned in his simple home, namely, subjection to rightful authority. Apropos of this fact is the strong statement made by Judge Talley, of the New York Court of General Sessions:

"The derogation of parental authority, which is general and increasing, is a cancer on the body politic. I see the results of the wrong way of bringing up children every day. Youths under twenty-one are brought before me who feel toward the law like hardened criminals. They began by doing what they liked at home, and defying their parents. At fourteen they tell their parents they are not going to school any more, and they don't go.

"With some differences, the same essential things could be said of the girl. She, too, needs discipline and doesn't get it at home or at school. The weakly indulgent mother buys her the kind of clothes she demands in order to look like other girls, and the weakly indulgent mother can't keep her from bad company even if she tries. It is because the girl, no less than the boy, started early in life to give orders to her mother.

"I do not think people generally realize this flowing tide of youthful depravity, and those who do are despondent and even hopeless for means to stem it. But I believe the means is at hand in the home. There old-fashioned ideas of mutual parental authority should be insisted on, and where it is resisted I see no better way to enforce it than by judicious corporal punishment."

Traveling Together

They traveled together, Jesus and his mother. It is best for parent and child to travel together always. We may not be with our children in every place but we can travel with them in their thought life and in their spiritual experiences. The reason serious breaks come in some homes is due to the fact that parents have grown out of sympathy with their children or children out of sorts with their parents. Let us resolve to travel with our children even when they go in ways we do not approve, so that we may be ready to encourage them when they retrace their steps and get on the right road.

We hear much about self-made men today. Some of us are quite prepared to affirm that they have made a poor job of it. Many of them needed better plans and clearer oversight. The need is for more home-made men. There will always be a need for mothers who realize their task as the makers of men. The modern calls for women

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How to Organize a Daily Vacation Bible School

By Walter M. Howlett

A SUCCESSFUL daily vacation Bible school may be conducted in any community where there are children. The boys and girls do not have to be sent. They just naturally want to go. The first necessity in getting this work started, then, is a psychological one; that is, for one person at least to see clearly that whatever the community may be, it is not an experiment which is proposed, but something which has been tried in a like situation and carried through successfully.

One book on general organization is a necessity. Write your denominational headquarters or the International Association of Daily Vacation Bible Schools, 90 Bible House, New York City, for the Handbook, which will be sent free on request. It contains a list of all the recognized publications on the subject. One person in the church or the community must be willing to take the time to become well informed on all phases of the subject before proceeding to formal organization. For four years past I have been engaged in promoting the daily vacation Bible-school idea. I have found that schools result from presentation at ministerial associations, Sunday-school associations, individual churches, in fact, at any gathering where there are people who are interested in Christian education or evangelism.

The easiest way, however, to organize a school in a local church is to have at least one person in that church, preferably the pastor, see the value of the work, and then to have the subject presented in a strong way to the congregation at large. In many communities it is possible to secure a speaker for the Sunday morning service who will awaken the people to the opportunity. It may be an address of a few minutes before the sermon, or it may take up the whole sermon period. This will make it possible to organize and raise the necessary finances all in one day. If it is not practical to have the work presented in this way, then it may be brought before the religious-education committee of the church, if there is one, or before some other organization, such as the Women's or Young People's Society, or missionary groups. If the church has no educational committee, then this is a good opportunity to create one as an official body of the congregation. The daily vacation Bible school would be the immediate task calling it into being. Thereafter but little effort would be required to make it permanent, covering the entire field of Christian education.

In any case, it will be necessary to have a committee to take the responsibility of seeing that this project is brought to a successful conclusion. The duties of this committee may be outlined as follows:

1. *It must determine first, the type of school which is to be conducted.*

a. Is it to minister only to the children of the individual church—to be a denominational school?

b. Is it to minister to the children of the church and to any unchurched children in the neighborhood—to be a denominational missionary school?

c. Is it to minister to all the children of the community

—to be a community enterprise? If this is the plan, it will be necessary to create an officially appointed committee representing all the churches of the community, and the school should be held under the auspices of the enlarged body.

2. *The Committee must decide where the school is to be held.*

It is better to hold the daily vacation Bible school in a church building than in a public school, apart from the obvious difficulty involved in securing the use of such a school building. The fact that the sessions are conducted in the church building emphasizes a desirable relationship to the church in the mind of the child, and helps to conserve results at the close of the school. There are communities, however, where local conditions may be such that the public-school buildings are readily placed at the disposal of the church, and where the church buildings available are inadequate for the purpose, and here, of course, this plan can be adopted.

There should be at least three rooms placed at the disposal of the school. However, the one-room daily vacation Bible school is just as practical for Christian education as the little red schoolhouse ever was for secular training. Many experiences of successful work along this line are available for the asking.

3. *The committee must decide when the school is to be conducted and its duration.*

The school should be started as soon after public school closes as practical. The shorter the intervening period, providing a few days have elapsed, the easier the project will prove. It should continue for a period of at least five weeks, five mornings a week, with a program of two and a quarter or three hours per morning. Each teacher should give one afternoon a week to take charge of an outing, or to supervise organized play.

4. *The daily vacation Bible-school committee must take charge of the finances involved.*

The school should not cost less than \$250, though the average cost of schools throughout the country which reported this figure to our office was \$143.41. This amount should be written into the church budget, but the first year it will probably be necessary to raise it as a special undertaking. It will be comparatively easy to do. Folks will give to have their children taught the Bible if they will give to anything. A two hundred and fifty dollar budget should figure out about as follows:

Trained and experienced principal whose duty it will be to teach the Bible and take charge of the boys' handcraft	\$72.00
Kindergartner	50.00
Girls' craft teacher.....	50.00
Music teacher who will help with the craft work	50.00
Materials	28.00
Total	\$250.00

A good "little red schoolhouse" type of daily vacation Bible school has been held successfully with as little out-

lay as two dollars. The teachers were volunteers and most of the material was donated. In the true type of community school, it is practical and easy to get the business men of the community to help raise the budget. It is questionable whether a denominational or a denominational-missionary school should be so financed. In many communities predominantly foreign, a registration fee of from one to two dollars per child has been charged, and the school financed in this way.

5. *The committee must select the teachers.*

The nucleus of the staff should be paid as outlined above. Then all the volunteers whom it is possible to secure should be pressed into service. The sources of teachers are as follows:

- The minister, or another member of the church staff.
- College students, especially members of the church.
- Public-school teachers who have been teaching in the church schools.
- Wives and mothers who have received training as teachers.
- Private teachers of special branches, such as music teachers, etc.

Do not neglect the consecrated common-sense members of the church, who have not received special training, but whose lives are an incarnation of the spirit of Christ. They may be enrolled as volunteers, but should always be regarded as assistants and not put in charge of a branch or a separate department. At least one teacher must be a member of the church where the school is held in order that there may be a vital connection with the church both before the school has started and after it is over, to conserve the results.

6. *The committee must then provide for the training of the teachers.*

In many sections there are special training schools. The teachers should be asked to attend such classes. If there is no such training school or institute in the community, the one who is best qualified to organize a class should be appointed chairman of that sub-committee to secure the necessary books and arrange for regular study meetings of the staff. There is plenty of printed matter available. It is very necessary that the members of the staff meet together to get a clear idea of the purpose and spirit of the school, and how each of the essentials of the program, Bible stories, music, worship, Christian giving, expressional activities, Christian Americanism and organized play, are correlated into the whole. The second reason for these meetings is that each teacher may gain specific knowledge of the particular task in which he or she is to be engaged. Any denominational secretary, or the secretary of the International Association, will be glad to outline a reading course for such leaders.

7. *The committee must then arrange for some publicity.*

A survey of the neighborhood should be made. The size of the school should be determined. Trained teachers should not be asked to take charge of more than twenty children and not more than ten should be added for each volunteer. If there are four paid teachers, then the school is prepared for an average attendance of eighty. The members of the staff should visit each home within a certain distance of the church, giving out admission tickets, and telling the children frankly of the limitation in size of the school. The children of the church and church school should be given distinctly to understand that only a limited number of children will be privileged to at-

tend. If any children drop out, then those next on the waiting list may be admitted. Schools run on this principle find it very easy to keep up the attendance. In some instances the average has been as high as 97 or 98 per cent.

Splendid linen signs announcing the opening of the school may be secured from supply houses, and should be posted about a week or ten days before the opening. Free use should be made of the local newspapers, which are usually glad to print notices and announcements some weeks in advance, and daily reports and bulletins as the school continues.

SINGING — GAMES — HANDWORK — BIBLE STORIES

Daily Vacation Bible School

Kindergarten for Little Ones

(NAME OF CHURCH)

Tuesday, JULY 6, to Friday, AUGUST 6

ADMIT ONE

ALL CHILDREN WELCOME DOORS OPEN AT 9.15 A.M.

NON-SECTARIAN

The first day the children should be allowed to complete an article during the expressional activity period, to take home. Thereafter there will be no trouble about attendance.

The programs used vary; so it will be necessary for the staff to settle on one as a beginning. It is advisable to adopt one which has been recognized as successful. A number of schools have been absolutely wrecked because the staff experimented with programs which may have been theoretically correct. Every program should allow for a short preliminary service of prayer for the teachers. Every school, even those with only the four regular teachers as outlined above, should be departmentalized. In this way each teacher may handle the work in which he excels. Such a program provides for a worship period at which all teachers and pupils are present, with the possible exception of the kindergarten. If the kindergarten meets with the others for the worship period, then the teacher may take her pupils apart for the rest of the session, while the Primary and Junior Departments remain together for their joint music period. It is freely recognized that the departments should meet separately throughout the entire period when the staff is large enough and the pupils numerous enough to justify it. At the close of the music period, the groups may be divided, as to age, and while the Bible teacher tells the story and conducts the memory work with the older group, the younger boys and girls can assemble for their expressional activities. At the end of the period, the two groups can change places, the Bible story and memory work are given to the younger children and the older ones come to the craft teachers. All pupils and teachers then reassemble for the closing exercises. This sort of a program enables each teacher to specialize on one subject. The only danger lies in the fact that the individual teacher, bent on specialization, may miss the whole purpose and spirit of the school, namely, the building of Christ-like lives. Let this be clearly recognized and emphasized before the school is started, and the success of the program outlined and of the daily vacation Bible school as a whole will be assured.

Teaching Religion in the Home

How One Church Developed a Home Religion Program

IT'S no use to "cry over spilt milk," or decry the lack of moral stamina and religious living of the

present generation. But to take cognizance of the present situation and to ask what can be done about it may lead us to work out the problem more intelligently.

The statistical expert tells us that, taking the country over, only one child out of four is getting any religious instruction whatever. This means that *three fourths of our young people are taking up life's tasks without any vital training in religious principles*. If the youth of our land are to carry on in fine ideals and deeds of service, they must be grounded in the fundamental virtues, emanating from religious motives. Religion to be effective must be *lived*.

Parents the First Interpreters

The first few years of child life are very impressionable ones. From his parents the child is learning much of love and happiness. His parents are his first interpreters of God's care and love for his children. The child is naturally religious and as a flower to the sunlight his nature turns toward God. The little child's religious ideas may be made to develop and keep pace with his other ideas until all are interwoven in the very fabric of his being.

From impressions and definite instruction come habits of right conduct. Religious motives as they are grounded in the child's life cause him to grow up in the spiritual nurture and become a part of him, motivating in a life of unselfishness and giving of service to his fellow men.

Where shall this training be given? More and more the home has shifted the responsibility of religious training to the church school until it would seem as if the conscience of the home had become dead to the situation—at least if not dead, the home, generally speaking, is indulging in a deep nap.

The training of the church school, fine as it may be, cannot in the nature of things do the task alone. Religion, like charity, should begin at home; it must be the laboratory of religious training where the teachings of the Master are learned and lived.

Meeting the Need of a New Age

Is it then not high time that the home was taking its right share of the responsibility for the religious training of children? In the minds of our thinking people, there is a great deal of concern over this lack of training. Gradually there is an awakening of conscience among our church leaders. It is felt that *the home must have a definite program of religious instruction fitted to its needs*, just as the church schools have definite programs which are fitted to their needs. Possibly the home may be excused on the ground that there has been such a dearth of materials adapted to its use.

In time past the family altar was considered sufficient to give this religious training, and while we may deplore

By Anna F. Betts

the fact that this institution has largely dropped out, together with the study of the Bible, we must take into ac-

count that times and conditions are different. We are living in a new age. It is very rarely possible to fit the conditions of one generation to those of another. But rather, recognizing that we are living under different circumstances, let us study to meet the need of the new age with present-day demands.

Questions for Study

If the family altar cannot be revived, what shall take its place? How can the spiritual needs of the little child be met and the conservation of character be made the dominant note in religious training? How can fathers and mothers be made to realize that they are the first and most important teachers of the child's religious life? How can parents be trained to teach religion to their children? What is the best program for home religion?

Such questions as these were studied long and carefully by the pastor and the director of religious education of a church in Pasadena, California. Very keenly they felt that the efforts of the church to build strong manhood and womanhood would be fruitless unless the homes, in addition to the church school, were carrying out a definite, effective program of religious training. No longer could the home take a passive attitude; it must be active if these questions were to be answered.

These leaders decided to make religious education in the home a church enterprise; the whole church was to be aroused; every organization of the church was to be captured and set to thinking along the line of home religion; parent power was to be mobilized and turned in the direction of home responsibility; sermons were to be preached and prayer-meeting topics arranged to consider the all-absorbing theme: *How might the dormant but potential power of the home be turned into a vitalizing force in teaching religion?*

The church membership was urged to get into line; every member was asked to give his best thought, either at the family altar or in private devotion, to this question: What must the home do to solve the problem, and what is my individual part in such a program? The church-school board was even more strongly alive to the importance of the subject and the discussion ran along the line of the need, and how they could cooperate best in a home-religion program.

Conferences and interviews with small groups of parents were held; there were many open and frank discussions. After consultation and interviews with over two hundred parents, certain facts became obvious:

1. The average home had no program of religious training.
2. The parents were keenly interested in the spiritual development of their children.
3. The parents wanted a practical program.
4. They were willing to cooperate in the development of such a program.

And the campaign was launched to make the home a dominant force and an integral part of the church in teaching religion. Parents were ready to do their part; they wished to cooperate in the common problem of religious training.

From this thought of cooperation there were formed the Parent-Teacher Associations, which became strong agencies in promoting the plan. Parents and church-school workers for this purpose were divided into groups according to child-age as follows: (1) Cradle Roll Division, (2) Beginners' Division, (3) Primary Division, (4) Junior Division, (5) Adolescent Division. Group meetings are held every two months, usually in the afternoon, with an occasional evening meeting or Fathers' Night, when the head of the household takes a very active part in the discussion of subjects and themes of mutual interest.

Each division of the Parent-Teacher Association has its own organization and program. Three committees carry on the work of each Division: *program, membership and literature*. The Program Committee plans the monthly meeting of the Association. Program folders are printed giving the subjects, speakers, dates, list of officers, and any other interesting data. The important function of the membership committee is in visiting the parents, talking over home problems and interesting them in the work.

The Literature Committee is doing a most important piece of work in selecting suitable literature, compiling bibliographies on child training and mailing these to every home of the church. The reading of books relating to children's interests has been stimulated. Exhibitions of the best books on child psychology, character, plays and games, and kindred subjects are held. The book table at each meeting calls attention to a few well-chosen books on the particular subject of the day, and thus further increases the interest of mothers and fathers.

All through this preliminary campaign an all-absorbing question was occupying the minds of the leaders: What about a daily program for the home? Such a program must be a practical constructive plan adapted to

the needs of this hurrying, complex life. The mother's strength, time and resourcefulness must be taken into consideration. The program must not be high theory written at the theologian's desk, but must be for the realm where soapsuds and spanking, the beefsteak and the baby, all come in for their share of attention.

The mothers of this church had become enthusiastic. They were reading the helpful pamphlets and books which had been supplied, and were finding religious stories and songs and lessons well fitted for the needs of their children. In one modest little home, a busy mother was regularly and systematically taking a short time each day, when a story was told, a little song was sung, a sentence prayer was given, and some suitable activity carried out. And lo and behold! this was the beginning of the daily home religion program in this church. This home be-

came the laboratory for a series of cradle-roll lessons. From this beginning there has been developed and is being carried out under the direction of the director of religious education a program of daily lessons in religion for each of the first four periods of child-life—Cradle Roll, Beginners, Primary and Junior.

These lessons were mimeographed and given out to the mothers in the form of brief manuals, one for the beginners, one for the primary, etc. Each manual contains an outline of lessons for each day in the year except Sundays, when the church-school lessons suffice. The stories, songs, and other materials required in the giving of the lessons to the child are provided in several supplemental volumes supplied through the church.

For each day's lesson a Bible story is given or a conversation outlined, a prayer is suggested, a song is indicated, and some helpful activity planned. The program thus offered is made very definite and concrete, and at the same time possesses enough flexibility so that it can be adapted to the particular child and home. Scores of homes in this church are now faithfully carrying out these lessons with their children. "Train up a child in the way he should go and when he is old he will not depart from it."

OUTLINE OF PROGRAM FOR MOTHER AND DAUGHTER WEEK

MAY 13-20, 1923

SUNDAY, MAY 13 — MOTHERS' DAY

It is suggested that a special Mothers' Day service be used in the church schools and that the morning worship service of the church also be devoted to the idea of Mothers' Day with special music and sermon on the place of the mother in civilization.

MONDAY, MAY 14 — DAUGHTERS ABROAD DAY

The idea in mind for Monday is that the foreign missionary emphasis should be kept in mind, and it is suggested that groups of mothers and daughters shall gather together in the church or in the home, for the purpose of sewing or knitting for the daughters of unfortunate nations abroad, reaching them through the Near East Relief or missionary projects of their own church. A short missionary play, program or story adds to the effectiveness of such an evening.

TUESDAY, MAY 15 — CLASS NIGHT

It is suggested that the girls' classes of the church school shall hold a social session on this evening with their mothers as guests. It will be a service of love on the part of the girls to prepare the program and whatever arrangements they can afford, and to make their mothers the guests of the evening.

WEDNESDAY, MAY 16 — PRAYER SERVICE

It is intended that the regular Wednesday evening prayer service be especially adapted to the needs of mothers and daughters. It might be well to make it a special evening of thanksgiving, emphasizing the favored condition of Christian women and girls in this "Land of the free and home of the brave."

THURSDAY, MAY 17 — AT HOME NIGHT

It is suggested that this evening be a home evening and that the mother and daughter spend the evening together. A dinner may be arranged for the especial friends of the mother and the daughter, or "the girl away from home" may be entertained.

FRIDAY, MAY 18 — MOTHER-DAUGHTER BANQUET

The mother and daughter banquet has become an outstanding feature of Mother and Daughter Week in most churches, and it is well that a church supper of high grade be served to the mothers and daughters of the congregation in recognition of the great and wide service the women render the church.

SATURDAY, MAY 19 — GOOD CHEER DAY

The idea in mind for this day is the gathering of the wild flowers, and their distribution to the sick and shut-ins of the community.

SUNDAY, MAY 20 — DAUGHTERS' DAY

It is recommended that a special Daughters' Day Service be used in the church schools. This service should emphasize the need of training for the girl and her right to an equal part in our church and community life.

NOTE: Copies of the entire program may be secured from the State Sunday School Associations.

Training the Teachers

By Charles Peters

IT is apparent to all that we must first agree upon some common goal or objective before we can recommend satisfactory courses of study for the training of teachers and leaders for church vacation-school work. Among the most common aims set forth might be enumerated the following:

- (1) The church vacation school is a recruiting agency for the church school.
- (2) The church vacation school provides a wholesome environment for idle boys and girls.
- (3) It provides an excellent opportunity to impart Bible knowledge and thus supplement the church school.
- (4) Many vacation schools are organized merely because folks think it is the proper thing to do. These folks merely *keep a school*, just as many of our church-school superintendents are merely *running a church school*. About all that can be said of such a church or vacation school is, that *it is being run*, for what purpose nobody knows and nobody cares.

Aims and Objectives

With regard to the first reason stated above among the apologies offered for the vacation school, we desire to say that this is a worthy motive. Yet it should not be the primary motive for the organization of church vacation schools; not any more than the week-day church school or the Y. M. C. A. organization should be primarily maintained as a recruiting station for the church school. All religious or semi-religious organizations should recruit members for the church school and the church, yet no organization should be created merely as a recruiting agency for these two institutions. The church school and church must stand on their own foundations in order to maintain the loyalty of men, women and children.

With reference to the second claim made for the organization of a church vacation school, we, likewise, believe that merely providing a safe environment should not be considered an end in itself. It is possible to provide just as innocuous surroundings with a less expenditure of energy and money by offering to the boys and girls something like a clean movie entertainment, or by providing them with supervised play. At all events, the church should do more than furnish an environment; it should develop the moral life of boys and girls to the highest possible degree.

When we consider the impartation of Bible knowledge, we come to the objective generally stressed by a large proportion of vacation-school leaders. There is, indeed, ample reason for this motive when one considers the dearth of Bible knowledge and lack of religious versatility on the part of the average church-school pupil. Yet, it seems that we are hardly justified in making the impartation of Bible knowledge synonymous with right living. Nor do these same leaders have in mind the mere mechanical process of learning biblical and religious facts.

It is the fond hope of these leaders that by the mere inculcation of biblical knowledge a Christian character should result. This contention on the part of those who advocate this rather simple procedure is open to serious criticism. Suffice it to say that in schools of general education, facts unrelated to the life and experience of the pupil are never expected to affect conduct. Even with regard to memory work, it is becoming a generally prevailing conviction that memorization, in general, should consist primarily of things that are at least partially related to the life and experience of the pupil. It is apparent to all that related experiences should always have the priority over unrelated knowledge. The thing that children probably need to memorize more than anything else is a religious vocabulary.

From this brief analysis and evaluation of aims, it seems to us that we can practically all agree upon the one supreme goal that should challenge these vacation schools, namely, *the development of moral and spiritual character*. If we grant this contention, why not bend all our efforts in the direction of the discovery and application of the principles of character development in preparing teachers for this important work?

A Suggested Curriculum

1. Psychology

A school of principles and methods for character development should, consequently, be organized wherever an endeavor is made to provide adequate training for teachers in a church vacation school. Since our work in this training school has to do primarily with character development, our training courses must be built around the child rather than around certain textbooks. Even if our work had to do primarily with the mere transmission of textbook knowledge, it would at the same time be important to know something about child psychology, particularly with that phase of this science which deals with the laws of attention and association. But when our chief objective is the development of the pupil's character, we must then understand practically all the processes of normal child development. We must not only understand the laws of retention, but we must be familiar with the elements that enter into the control of conduct which necessarily form the *sinews of a steady personality*. Consequently, a *really* trained teacher must make a constant study of *Child and Adolescent Psychology*.

2. Methods of Teaching

The next course which we recommend deals with the teacher's tools for the development and stabilizing of conduct. This course may well be called *Methods of Teaching*. Here our work as religious educators runs parallel with methods pursued by all educators in general. For instance, no one can properly teach history, science, literature, or any branch of knowledge without arousing the emotions. Hence, when these same subjects are properly taught the pupil is impelled to say to himself in the words of Kepler, "I think thy thoughts after thee."

It is, however, a precarious business to arouse the emotions without properly centering them upon the known laws of character development. The religious educator will, likewise, arouse emotions and aspirations which he must be prepared properly to relate to all the moral experiences of the child. It is only in this way that the desired warp and woof of character can be formed. Those who would understand *Methods of Teaching* must be constant students of the great teachers of the past and present. No one is able to understand Jesus of Nazareth, the Master-Teacher, who has not made the acquaintance of his conscious or unconscious disciples, who, to some extent, have mastered the art of teaching. We have reference to such profound teachers, like Pestalozzi, Froebel, Herbart, as well as the leading educators of our day, who have written down the results of their discoveries after pushing forward the profession of teaching beyond their predecessors. It seems to me that a course on *Methods of Teaching*, including the *History of Education*, should be offered in every training school.

3. Materials

Next in order would be probably a course on *Curriculum Material*, or a course on gathering and utilizing material. It is a well-established fact that any teacher who is dependent upon a textbook is a pedant and not a teacher. The teacher who is entering into the life-experiences of his pupils will usually gather far more suggestions and material from his pupils and their environment, as well as from the experiences of the race, than from any ready-made textbook. We claim, furthermore, that persons who teach Bible facts in a mechanical manner necessarily fail because they do not make vital contacts with normal child life. We should also state that there are those who claim that extra-biblical material may be effectively utilized for the formation of character in these schools. They claim that God does not confine his revelation to biblical literature, but that even today, just as in the past, God reveals himself in diverse ways. Hence, courses in character building for the church vacation school have been prepared, in which extra-biblical material is also utilized.

4. The Bible

At least two other courses of study should be given in every training school. One of these should be a course on the *Bible*, or the interpretation of the Christian religion; and the other should deal with the development of the *devotional life*. No teacher can afford to cease being a student of the Bible or fail to make progress in maintaining a vital fellowship with God. We naturally turn to the Bible as a source-book for necessary material in the development of the moral religious life of the pupil. We study the Bible because it is the record of God's perfect revelation to mankind through the personality of Jesus. It is also a record of God's historic or progressive revelation in a unique sense, which revelation culminates, as was just stated, in Jesus of Nazareth. The Bible contains, moreover, the supreme revelation of God and his dealings with mankind because he has revealed himself in the most comprehensive category known to mankind, which is, *God incarnate in the form of a human personality*. It is for this reason that Jesus of Nazareth must ever remain the supreme criterion of spiritual reali-

ties. The teacher who desires to understand the verities of the Christian religion needs, therefore, to be a constant student of this unique source-book of the Christian religion. We should add that in order fully to appreciate the Christian religion, we need to compare it also with other religious faiths and apply it to all the relationships of life. Hence, *comparative religions*, *missions*, and *the social gospel*, should all be included in the study of biblical literature.

5. The Devotional Life

Probably the most neglected field of study in the religious life of the local church or the local community is that of the *development of the devotional life*. Most of us are willing to concede that a definite contact with God should be made in all religious work. We are not as zealous, however, as we should be to study the manner in which the closest contact can be made with God. We are not slow to pry into every nook and corner in the field of psychology to discover ways and means of making the proper relationships between pupil and teacher. On the other hand, we usually depend upon God to make his own contact with the child. But placing the child in the right attitude with God is the work of the teacher. We are God's only instruments in this important work and if we fail, the child must suffer because of our indifference or lack of understanding. Such things as music, hymns, prayers, religious works of art, traditions, silence, joy, reverence, dramatization and pageantry need to be studied and properly motivated in establishing the right kind of communication between God and the child. Some one has said that the whole nervous system is a harp upon which God plays and which God modifies in a very real way when the child is placed in the right relation with the Divine.

6. Administration and Supervision

There are other courses of study which might well be added to this brief list, such as *Administration and Supervision* including *Practice Teaching*. But it seems to me that a training school would be woefully inadequate without offering an extensive study of *Child Psychology*, a study on *Methods of Teaching*, a course on *Lesson Material or Curriculum*, *Bible Courses*, and a real course on the *Devotional Life*. It is evident, also, from this presentation, that such courses of study cannot be offered merely for two or three weeks or even for so many months in order to prepare prospective teachers properly for the art of teaching in church vacation schools. We need to introduce these studies into our community training schools and into our training programs for the local church. We need to emphasize the fact that real teaching in the vacation school does not differ essentially from teaching in the week-day church school or from proper teaching in the church school. In fact we are driven to the position on the basis of preparing adequate leadership, that we need a church school today with three-type sessions, namely, the Sunday session, the week-day session, and the vacation-school sessions. Even though our programs will differ to a greater or less degree because of the time and season of the year in which this training is offered, nevertheless, the aims, principles, methods, and materials remain the same. In

(Continued on page 379)

The Work in the South

By Thomas Evans

THE International Association of Daily Vacation Bible Schools for many years did direct pioneer work, employing district agents and assuming responsibility for local and sectional organization. However, a little over a year ago the leaders in this association decided that the pioneer period in America was over and that hereafter the International Association would seek only to extend the *idea* of vacation schools, using existing religious organizations as the direct means through which the schools should be promoted and conducted. Thus far this plan has proved to be most successful, with the result that the movement has increased more rapidly both in the number of schools and in their effectiveness than in any former year.

Schools are now being promoted in America through the regular program of the great denominations, through religious-education organizations of all sorts, through Church Federations and through Home Missionary Societies. In other countries the International Association works through the great Foreign Mission Boards of the churches; through the World's Sunday School Association and through the native Christian churches. As an illustration of this policy, the Director has just completed a trip covering almost all of the Southern states east of the Mississippi. Here he found Christianity warm and pervasive, and effectively organized under the great denominational divisions of the church in the Southland. The earliest vacation schools, which had been projected on a so-called "community basis," had died out as the leaders had disappeared and everywhere the local

churches were ready to adopt and adapt the daily vacation Bible-school *idea* under the leadership of their own denominational staff.

Within the next few years hundreds, yes, even thousands, of schools will be conducted throughout the South as a recognized part of the yearly program of the local Baptist, Disciple, Episcopal, Methodist, Presbyterian, and other churches. Large advances will also be made in the great Negro churches. Tuskegee Institute, Gammon Theological Seminary and other educational centers among colored people are projecting definite courses for the training of teachers for vacation schools.

Two special fields of service for the vacation school have just been discovered in the South, which open almost unlimited opportunities for usefulness—that of the children in the coal-mining camps of West Virginia, Kentucky and Tennessee, and especially the development of those fine Anglo-Saxon boys and girls in the well-kept cotton-mill towns. A beginning will be made in these camps and villages this season, to be followed by much larger expansion next year. How could students from our great universities, who are thinking of some life-work in Christian service, get a better introduction to the great new realm of religious education than by spending the summer in one of these coal camps or cotton-mill villages, assisting in a daily vacation Bible school under experienced leadership?

Nowhere in America is there a greater future for the vacation-school movement than that which is just ahead for the children of our attractive Southland.

The Compelling Need

By Mary Denniston

EVERY year more attention is being given to training teachers for daily vacation Bible-school work. The larger towns and cities are offering spring institutes and training schools as well as intensive preliminary institutes and weekly conferences preceding and during the summer session. These are carried on by the interdenominational and denominational vacation Bible-school organizations.

But not nearly enough has yet been done. In a questionnaire sent out from the International Association of Daily Vacation Bible Schools to the principals of the schools held in 1922, appears the question: "Who make the best leaders and teachers in daily vacation Bible schools?" Many answers were returned and the gist of them is as follows: Public-school teachers who have taught in church schools; specially trained Christian workers; students who have taken specific training.

These answers hint at what is true in actual practice—that is, that a large number of the daily vacation Bible schools are carried on by efficient people from similar lines of work. They are usually those who are busiest all through the year. They go into the summer work for little or no extra money, and with so much of the grace

of God in their hearts that they are glad to give their best when the temperature is at the highest and their vitality is at the lowest. The fact that thousands—a number increasing every year—are doing this, testifies to the compelling challenge which the daily vacation Bible school presents both as to the experience it affords and the service it renders. There is much reason for optimism as we study the growth and trend of the movement. It seems to offer a unique opportunity for working out many of the problems of week-day religious education. But one of its greatest needs is for more leaders and teachers specially trained for this task.

Today our schools and colleges are offering courses in every subject under the sun except this one. Yet it would seem as if it were as important to know how to run a daily vacation Bible school as how to run a tea-room! We have reason to hope by another year, through the endeavor of the College Committee and others, that there will be an advance in this direction. "College ministry to children" will then mean not only that "idle students are instructing idle children during idle vacation." It will mean that our college authorities are recognizing this field as one for academic training.

Handwork in Church Vacation School

JESUS dignified labor. He himself was a carpenter and the son of a carpenter. His disciples and associates were for the most part handworkers. He knew the value and the serviceableness of handwork and handworkers. He knew the weariness of it, but he knew also the joy of it.

How far from Jesus' attitude do we seem to have traveled in this year 1923! Handwork is a thing to be endured, to do as little of as practicable, to be escaped from as soon as possible. This modern attitude is of course understandable to a degree; it is a natural, perhaps an inevitable result of our highly specialized industrial system, which robs the individual of the artist's joy in the complete creation of an article of use or beauty. But it is none the less an unhealthy and a deplorable attitude. He who shall help in again emphasizing the dignity and value and serviceableness and joy of handwork shall perform a unique and a great service to the individual, to the community and therefore to God.

There is no place where this attitude can be inculcated more naturally and more thoroughly than in the daily vacation Bible school. Here, in an atmosphere of Christian friendliness, with the kindly cooperation of teacher and fellow workers, the boys and girls can learn the thrill that comes to one, and to one only, who does well a piece of useful labor. Some of the artist's joy of creation and completion can be caught by the handworkers in the vacation Bible school; and this, with the wise and natural—not the obvious attached "moral"—teaching of the instructor can be applied to the child's after-life in the world of industry. Not, God forbid, that anything of subservience, or of meek acceptance of intolerable working conditions should be ever hinted at or inferred, but the relationship of the individual worker to all other workers; the relationship of his task, small and partial though it be, to the whole task, can be taught as nowhere else. The daily vacation Bible school, in other words, can be made an actual cross-section of life, but with the vital difference that there is an atmosphere that is predominately and aggressively Christian. Is not this in itself a sufficient

By Howard V. Yergin

justification, if any is needed, for handwork in the daily vacation Bible school?

But there are other spiritual values to be created and conserved through handwork. There is, for example, the moral strength that comes with work well done and honestly done. No careless or slipshod work can be tolerated. Such toleration is not only morally harmful, but spiritually sinful to both pupil and teacher, in view of the high plane we are assigning to handwork. Only he who is faithful in the least can achieve mastery over the great things of either handcraft or character. Crooked sawing, misdriven nails or mismatched goods have no place in the vacation school. Instead, the teacher shows the way to the joy and satisfaction of honestly and perfectly completed work. Quietly but persistently this is linked up with the whole purpose of the school; the development of thoroughly righteous character in every aspect of life.

Then, too, the wise vacation-school teacher will unfold to the pupil the purpose of his work, until the worker shall come to view his particular task, not only as a task in itself but as one related to numberless other tasks; so that he and his work become not isolated facts, but coordinated factors in a great world whose very existence depends upon handwork well done. The workers will come to know that:



Courtesy of the International Association of D. V. B. S.

The school held in Brethren Church, Brooklyn, N.Y., was a real "denominational-missionary" school. It reached not only the children of the church, but in greater numbers the unchurched children of the neighborhood. The value of the service rendered them is inestimable.

"They will maintain the fabric of the world;
And in the handiwork of their craft is their prayer."

The pupil in the well-organized vacation Bible school will of course not spend his time making objects wholly for himself. There will be toys and scrapbooks for hospitals, useful articles for the home, equipment for the school and the like, all of which necessitate an understanding of the need of hospital and home and school for the product of his labor, and therefore an understanding of the valuableness of his labor to the world. There will be also cooperative community enterprises where the school as a whole, or as groups, will collectively produce articles of use to home, school or other institutions. Here again and with another emphasis, the pupil learns how his particular work, small though it may sometimes appear to be, fits into and completes the work of all the others. This is precisely the lesson that all handworkers must learn in order that their labor may again become worthy and purposive and joyous. Along with this go lessons in the Christian virtues of patience, tolerance and helpfulness.

Undoubtedly the most valuable results along all these lines are obtained through the project method whereby

the handwork is deliberately made an integral part of the vacation-school program, vitally assisting, along with song and Bible lessons and play, in developing a carefully chosen theme; as for example *Christian Home Life*, or *Christian Play*. One series of lessons offered for juniors for 1923 has as its theme *The Child in His World*. Here is developed the idea of Christian relationships at home, at play, and with respect to health and to leadership. In this course the handwork, while not illustrative of the Bible text, is finely illustrative of the spirit which breathes through the text.

Handwork, therefore, has a unique and valuable place in the daily vacation Bible-school curriculum. It is a truly spiritual place to the teacher who will look upon it with large vision and see in his school an actual little community trying to work out in a Christian way the many complicated and trying problems of living and working together. No other agency offers quite the opportunity that the vacation Bible school presents, and no other part of the program affords the natural and therefore effective opportunity to demonstrate the workableness of the Christian theories discussed in the Bible teachings that the handwork program offers.

Correlating the Program

ALL leaders in the vacation-school movement agree that a correlated program is desirable.

By Albert H. Gage

But how to correlate the program and at the same time preserve some of the features that have made the vacation school popular among boys and girls is a real problem. Good progress is being made in this direction and in time we shall develop a program out of the study and experience of the workers which will give the desired correlation.

It is not difficult to correlate the worship, the music, the dramatization and the story period. Practically all the best courses do that. Surely any wise principal can work out a daily program that will fit together. But how correlate the expressional activities, especially the handwork? Some say this cannot be done, and arbitrarily rule out all handwork. Others say that they do not care whether the handwork is correlated with the work of the first period of each day so long as the children are taught to do worth-while things under Christian leadership in the Christian manner. Most schools steer between these two extremes, giving as much correlation as is possible.

Correlation is difficult if one starts with a Bible story and tries to center everything around that. It is not difficult if one starts with the child's life and experience and centers a program around him. For instance, if the general theme of the school is *Home Life* with emphasis for one week upon father and mother; for another week upon brothers and sisters; home friends for the third week, and Jesus in the home for a fourth, it is easy to correlate worship, memory work, Bible character, and

missionary stories, and all expressional activities around the theme. And when it comes to the handwork the child can

make something for the home, something for father, mother, a brother, sister, or friend, or something for those who are sick or in need.

Again, if we ask where do boys and girls live during the summer and what do they do, we find that they are in their homes and out-of-doors. They play a great deal, work some, and go to church (vacation school and church school). If the aim of this school is to help boys and girls have a happy, healthful, and helpful time in the home, in God's beautiful world, at work, at play, and in the church, with each of these five things a theme for a week, it is comparatively easy to correlate the entire program. Each one can make something for home, something from nature, something for play, something for the church, or one piece of handwork that is real work, made for some one else.

The teacher must remember that the handwork is never mere busy work. It must be purposeful and thoughtful; that is, it must require thought and judgment on the part of the child and must be for some purpose. If this thoughtful and purposeful activity can be cooperative, the highest educational values are secured.

One school worked out a "Summer Christmas Tree." This school provided the Christmas for a mission station in India. Each child made one or more articles for the tree. On the closing night there was a big Christmas tree all decorated and lighted, and on it and around it were the picture books, toys, and articles of clothing for the boys and girls of India.

The Experience of a State Director

THE state in question is small, with a large population. It contains several cities overwhelmingly foreign in make-up; many towns suburban to two metropolitan centers in neighboring states; also towns, villages and rural districts peopled by old American stock.

A Big Opportunity

The director started with her principal aim to help the children. As the daily vacation Bible school seemed to her to offer one of the biggest opportunities for accomplishing this aim, her problem was to convince the state of this fact. Every *good* daily vacation Bible school would speak louder than she could. Therefore, she would promote schools!

She went into the work on a part-time schedule. This was in the early winter. There had been fifteen or twenty daily vacation Bible schools in the state the previous summer. These were largely under denominational auspices carried on as part of the religious education program of certain churches. She began by going to some of the principal towns, visiting churches and "key-people," usually ministers. She learned from this experience that miles of splendid equipment in religious buildings was working at one twenty-fourth of one seventh of its possible efficiency. She saw room after room of little chairs and blackboards, maps and pictures—nearly everywhere she saw the picture of Christ saying, "Suffer little children to come unto me." The leading churches at least have well-furnished church schools. The ministers usually believed in week-day religious education, including daily vacation Bible schools, but said that special conditions or difficulties in their church or neighborhood made it "out of the question" for them.

A different "lion" stood in the way in the poorly equipped churches in less-favored districts. Here the need of such schools was keenly felt. No one said, as they often did in the other type of church, that the children would not come if they had a chance. But here the lack of space, teachers and money was apt to seem an insurmountable obstacle to any new endeavor.

Here and There

Twenty-seven schools were held the following summer. The promotion work seemed to have borne little fruit. But the director's visits to schools did seem to help establish a new state consciousness among the teachers. It may be said that nearly every school was the fulfillment of a vision that had come to some one. *Here*, the Dreamer had had little practical knowledge or skill for the task; yet, having heard in his heart the call of the children, he was answering to the best of his ability. *There* some local educational experts were carrying on a school of first-class quality. The schools differed also in their pupils. In some were the poorest, most neglected children; in others were those who came in automobiles, attended by nurses. All kinds of children came when the school appealed to their interests. The visits of the director seemed to be appreciated wherever she went. She was wary with criticism, though she sometimes made sug-

gestions. She tried to impress the teachers with the importance of organized cooperative state work, and the contribution each one of them could make to it by using their present opportunities to the fullest extent.

The second winter the director sought contacts with groups as well as individuals. A conference of state D. V. B. S. workers during the winter brought together fifty people, most of whom had taught in the schools. They exchanged experiences and learned from each other. They also had a chance to listen to a few experts who came to tell them about the general movement. During this winter the director was sometimes heard from the platform of Sunday-school conventions and other religious gatherings in the state.

In the spring a state committee was formed at the suggestion of some of the International D. V. B. S. leaders. This committee was composed of religious leaders representing the denominations and other agencies, and business men who were willing to invest their influence and money in this work.

The Movement Gets Underway

The movement was now on the map as a state enterprise. As a result of this combined effort and of the gradual development of many seed sown, there were fifty new schools added to the twenty-seven of the preceding year.

By the third winter many doors were open to the director. Instead of asking permission to speak here and there, she was sent for and welcomed. She was giving twice as much time to the work as at first and yet often wished to be in two places at once. Many organizations as well as individuals were glad to have some one with experience who would add her special appeal to the general one which they had been making. Even the denominations, with one or two exceptions, had no one who could give much time to this work. A number of daily vacation Bible-school conferences were held in different sections of the state to arouse interest and improve teaching ideals and methods. The next summer there were one hundred schools, seventy of them affiliated with International or denominational headquarters.

More and more the teachers were taking advantage of training conferences, and the educational standards were being raised. This was shown by results like the following: 1. There was a wider use of standard courses of study and teaching material. 2. There was better motivation in the handwork. A thousand articles made by children in the schools were given away to less fortunate "brothers and sisters" at home and abroad, i. e., to local day nurseries, children's hospitals and orphanages, Southern mountain children, and the Near East orphanages. 3. More vitality and less formality was shown in other expressional activities. 4. Contacts were established between children of different schools. Flowers and letters were exchanged between country and city schools. Athletic meets where all classes of children met and played together were held in several centers.

Granted that some one will give time to promoting and carrying on the general work, and that certain other peo-

ple will back him with financial as well as moral and religious support, daily vacation Bible schools are bound to increase and improve. The uncertain quantity that can make or mar a school is the teacher. In the state in question, there were seven hundred teachers last summer, of whom one third received small salaries. Many towns pooled the resources of the community and put on one strong school or system of schools. This usually meant the enlisting of the best talent in the place and the discovery of talent before unsuspected.

As another summer approaches, we find the Daily Vacation Bible School Committee of this state affiliated with the Sunday School Association and the Week Day Religious Education Council. A director is now being employed to give full time to the work of daily vacation Bible

school and week-day church-school promotion. The problems are not all solved but the University of Experience is still open to him who would learn.

There is joy in blazing a trail that is never felt by one who follows the beaten path. It comes to a director in this work as she looks into the faces of a roomful of happy, interested children, hears them sing of Jesus and then tells them the Old, Old Story. Then the cold of the winter's promotion work and the heat of the summer's supervision are forgotten.

The morning is over, the children march out, the state director hurries off to catch the next trolley, or train, or boat. But her heart is happy, as in her ears echo the parting notes of the children's benediction, "For of such is the kingdom of heaven."

Brief Testimonies from Actual Experience

Reports from College Students

THE opportunity offered a man while in college to devote his summer to teaching in a daily vacation Bible school is wonderful, if he would develop his personality into real strong character. He must bring himself out of the classical atmosphere and literally thrust the advantages gained there onto a group of children of widely different ages and classes, some of whom have possibly never seen beyond the smoke and haze of the dirty manufacturing city. It is a challenge to the man in college; a challenge which, if met with courage and vigor, will serve him with an education far different but just as important as that received in college.

I have never spent a summer when I enjoyed myself more thoroughly than when I was working and living in the slums of Chicago doing daily vacation Bible-school work. The gospel of Jesus Christ took on a new and deeper meaning when I saw it go where everything else was kept away, bringing sunshine into otherwise dreary hearts, and raising the children to a higher level.

No summer vacation has ever been so enjoyable as the one I spent as a teacher in the daily vacation Bible school. In the fullness of experience, my five weeks there compare favorably with a year at college. I would not have missed it—those dear kids, the splendid cooperation of the workers, the many unusual experiences—well, I wish I might arrange to spend every summer in just that way.

I have found a large share of my vacation pleasure for two years in being principal of a daily vacation Bible school where our daily attendance averaged 115. I had twenty-five days (I wish it were more) packed so full of pleasure that I could find room for nothing else. Can there be any better recipe than this: "Take one hundred and fifty children. Mix well in some cool church building on a hot summer day. Add the daily vacation Bible-school program of stories, games, handwork, singing, and patriotic exercises. Stir in some picnics, races, general good times with the boys, and so on!" The result will be guaranteed to satisfy any red-blooded collegian in his desire for pleasure and service.

A small boy from California who had been in a large

Eastern city for a month, surprised his father with this question one night: "When are we going back to America, dad?"

A little Italian, about the same age, when asked if he went to church, said, "Nope, we're Americans now."

These are "kid" remarks but they contain a world of truth about the present problem many cities and districts must face. There is no "cure-all" for these conditions, but one promising method of attack is through the children by means of the daily vacation Bible schools, a movement which has often been characterized as the ministry of college men and women to the boys and girls of the street. Bringing the children of many nationalities together for a few weeks during the summer in the kind of environment and training that these schools furnish, cannot help influencing the present condition and if extensive enough must help to solve some of the problems. The idea of helping in this service is one that should appeal to the interest of all college men and women who realize just what conditions are, and what the plan is accomplishing.

Reports from the Children

Louis is now a freshman at a large Eastern university. His first ambition to go to college was aroused by his teacher in a daily vacation Bible school. But there was no money and no help from home. So he struggled on alone, hoping that when he was ready for the university he could get one of the jobs on the campus to enable him to make his way. When it came time to go, he found that all these jobs had been taken. Did he give up? He grinned a little and said to his former daily vacation Bible-school teacher, "Well, before I went to high school, I shined shoes down on Second Avenue. If I can't get through college any other way, I'll shine my way through." And off he went, with a suit case in one hand, and a shoe-shining kit in the other.

A lonely little French girl wandered into a daily vacation Bible school one hot day. She was enrolled and came regularly and, while there, fell under the spell of a charming young college girl who was teaching. One day she said, naively, "How can I get to be like you?" It was rather a large order, but one of the things the young

teacher told her was to "get all the education she could." Nothing daunted, the little girl worked her way up through the grade school, through the high school and then, by the help of her former daily vacation Bible-school teacher, with whom she had kept in close touch all through the years, won a scholarship in the college of her choice, and graduated there with honors. The summer following her graduation she came back to her home town and taught in the daily vacation Bible school. Now she is the wife of an Italian pastor in a great metropolitan center, passing on the inspiration that has made her own life happy.

Here is part of a speech delivered at a great metropolitan dinner:

"Seven years ago I found myself on the streets of a new and strange city, for my mother had brought me from Italy to join my father in New York. I fell in with a gang on the street. Perhaps you know something of the boys on the streets. I played craps, I stole things, I destroyed property. Then, one day, I ran up against a crowd of children waiting around the door of a church. I waited with them and by and by a young man with a smile on his face came out and spoke to them and they all went in. When the last one had gone, I said, 'Say, mister, can I go in there too?' 'Surely,' he answered, and I did. That

was my first day in the daily vacation Bible school. When it closed I did not leave the church. I was invited into the Sunday school and the services and the clubs. After a few years, I began to notice a change in my life, and I joined the church."

At the close of one daily vacation Bible school, held in a city mission, the principal told her pupils that she was going away for a vacation, and if they liked, she would be very glad to have them write to her. Many little notes came, and here is one of them:

"Just a few lines to let you know I enjoyed the summer school very much. I just love them Bible stories they teach me a lesson I should be good. I love to learn them psams, and the corcheting and sewing. I don't know how to thank you for learning me to make them things. I just love to go on picnics, and I will be sorry when you are taking your vacation. I hope you enjoy your vacation. I close my letter with love and kisses,

"Your pupil, "SADIE."

In one middle western city there is a colony of Syrians. They held strictly to their own ideas and paid no attention to the laws of the country in which they were living. Officers of the law and business men alike were fearful of the district. Rent could not be collected

and law could not be enforced. A daily vacation Bible school was started there. The children came into the church and brought their parents. The foreign men and women began to realize that America held something good for them. On the report which the principal of the daily vacation Bible school sent to the central office of the International Association appears the simple statement: "The rent collectors say they are no longer afraid to pass through this section."



The daily vacation Bible school held in a Methodist Church, Brooklyn, proved a wonderfully attractive place to the children of the neighborhood. One phase of the program which was emphasized particularly was that of Christian service for others. The day following the closing exercises of the school all the pupils met and went in a body to an Orphan Home near-by. There the exercises were repeated, the toys that had been made during the handwork period were distributed to the little ones, a match game of baseball played between the older boys of both groups, and picnic lunches were eaten together. It was the form of "service for others" that they had chosen.



Courtesy of the International Association of Daily Vacation Bible Schools

*The Salute to the Flag**An Italian Daily Vacation Bible School, Boston*

Summer Work in City Churches

By Helen Ward Tippy

Churches need to vary their summer programs and to reinforce them much more than they are doing at present. The summer months offer fascinating opportunities for service and for establishing contacts with a large number of people otherwise not easily reached. This article is a condensed study made by the Department of Community Relations of the Federal Council of Churches covering the summer activities during 1922 of churches of various denominations.

EVERY year more churches are learning that summer is the time, not for closing the church, or reducing it to a minimum schedule of activities, but for changing work and introducing features which are in harmony with the changed habits of people during the warm months. In order to know what some of the best churches are doing the Social Service Commission of the Federal Council of Churches, through its department of Community Relations, has made a study of the summer work of outstanding churches of different denominations during the summer of 1922. The study was made through questionnaires, visits to communities and personal interviews with pastors and other officials. The Sunday services, programs for religious education, summer camps and outings, arrangement for vacations of paid workers, and the discovery of new and significant experimentation were the chief objects of the inquiry.

Residential Churches

In general, the replies indicate that churches in residential and suburban communities tend to discontinue many of their regular activities or to combine with other churches in a community program. Their members are of the group that go away during the hot months. The Hyde Park

Congregational Church in Boston is an example of many churches of the latter type. In this church the church school is maintained during the summer, but the departments are combined. Substitute teachers are used entirely, each working a month at a time. The program includes service, outings and hikes and study. A committee has responsibility for games in the open once a week. On the other hand, a Methodist Church in a residential section of Providence, Rhode Island, although it keeps the Sunday services and church school going, closes the community house with the gymnasium the first of May. It has street preaching in an Italian section of the city.

Downtown Churches

Downtown churches also tend to cut down on activities or to combine in community plans. Where they have community houses in poorer sections of the city, a full program is generally maintained. At Trinity Church in Boston, the church school is closed after the first Sunday in June until the first of October. A camp is maintained for boys and girls on the shores of a New Hampshire lake. The unique part of their work is best described by Dr. Alexander Mann, who at that time was rector of Trinity. "We have the

upper floor of the Old Glover House at Marblehead. It is a very large room, together with kitchenette and bath. The large room has accommodations for four cots, and various women of our parish who are engaged in some business or profession go down with a party of two or three for week ends, or sometimes for a week or ten days. They have the use of the room free and get their own meals. In this way a great many people secure summer vacations who would otherwise be without them. We call it the 'Upper Room.'"

A Methodist Episcopal Church, located in downtown Providence, keeps its church services and midweek meeting going but closes the church school and gymnasium. The shower baths are open to any who care to use them. It also has a cafeteria, open to members of the church clubs, in the basement of the church. One of the clubs—the Central Girls' League—has three hundred active and two hundred inactive members. Ages range from sixteen years up. Most of them are in business. Many are not members of the church but belong to the club for the privileges it brings and especially for the use of the cafeteria. This is the first summer an attempt has been made to keep it open. The boys also have a club with one hundred and seventy-five to two hundred members, and with a junior branch. I went through the church, the club rooms and the cafeteria in June. The girls' rooms are particularly attractive.

A Presbyterian Church in Rochester brings in a series of noted speakers for its summer evening services. "We have these big men," says the director of church activities, "not for ourselves but for the city as well." It also maintains a well-rounded summer program of social, educational and recreational activities; church school, daily vacation Bible school, summer camp, gymnasium, swimming pool, bowling and tennis. In Lansing, Michigan, six downtown churches combine in a Sunday evening community service on the Capitol lawn. St. Bartholomew's (Episcopal), New York, keeps the full choir during the entire summer and opens its pews to all comers. The Marble Collegiate, also of downtown New York, has a way-side pulpit with daily services, which reaches the lunch-time throng of Fifth Avenue. St. Paul's Episcopal Church, Boston, has a porch service at night for the street passers-by, followed by a regular service in the auditorium.

Industrial and Foreign Neighborhoods

Industrial and foreign residential churches modify their work but are apt to keep a heavy schedule going. Two examples of the adaptation to such a community are the Morgan Memorial and the Methodist Italian Mission, both of Boston.

The Morgan Memorial has a daily vacation Bible school four days a week, and one day an outing at Dorchester with swimming and other out-door games. The departments take turns in going to Dorchester. The church school is maintained in departmentalized form, though the classes are not kept separate. The regular teachers are urged to be present, but the leaders of the departments are responsible for the teaching. The church owns a farm (200 acres) where summer camps are held for men and women, boys and girls, and nursery. One hundred to one hundred and fifty of the neediest, physically and mentally, are taken there for two months instead of the traditional two to four weeks. This gives them a real opportunity to regain strength. The Morgan Memorial has a rug factory situated in this property where many of the men work during the summer. The children are kept out-of-doors most of the time. They do manual training and gardening alternately. The program for religious education is carried on informally, usually around the camp-fire. The children also have gymnastic work and out-of-door games.

The distinctive work of the Italian Mission in Boston is a daily vacation Bible school conducted on a municipal plan. One hundred and fifty children attend the school. They elect their officers once a week and all are paid in bogus money. There are a mayor, bank president, chief of police with two assistants, street cleaning department (helps the janitor), store keeper, and judge (who is one of the workers). Although the officers are elected by the children, nominations are made by the workers. The city is renamed every summer. The program includes Bible work, manual training and recreational activities. Those who attend the Bible session are admitted to the factories and shops (manual training) where they receive thirty cents an hour pay in bogus money. All those who commit misdemeanors are tried by the court and, if found guilty, are fined. Fines are also levied for contempt of court. Once a week the children receive their pay checks which have to be properly endorsed and cashed at the bank. Once a week the store is open and those who have the most money are admitted first.

The Judson Memorial Baptist Church, which is located in Washington Square, New York, and ministers to the tenement district that stretches to the south of it, is performing a real service with its three ice water fountains "where the people of the district may come and get chilled water to drink and take to their hot and stuffy tenements." Many churches are doing the same. Calvary Episcopal Church, New York, for example, has an artistic fountain on its Fourth Avenue frontage.

A unique experiment has been made by the First Methodist Episcopal Church of

Boston. The Asbury Grove Camp Meeting Association holds a regular "camp meeting" at the end of the summer, but before this time, the camp grounds are used by the poor of the city as a vacation ground. It is ideal for the grown folks, but the children (about two hundred, of whom nine tenths are Protestants) unsupervised, have in former years run wild. Last summer, the First Methodist took some of their own children to the grounds and organized there a daily vacation Bible school for all who cared to come. It was so successful that they were asked to continue the work.

Frequent references in these descriptions to daily vacation Bible schools draw attention to the fact that these schools have become the vogue for churches and Sunday-school associations throughout the country. That this should come about is due to the fact that they meet a real need. They keep children off the streets. They offer graded instruction and supervised play in a good environment, and are centers of training for love of country.

Summer Camps

An illustration of the magnitude of the outdoor recreational work of modern religion is the report of the Woman's Branch of the New York City Mission Society. During the summer of 1922 the society provided two weeks' outings for 2,620 children, and day outings for 3,443 others. One thousand and sixty were given two weeks each at Northfield, at the old bungalow home of Dwight L. Moody.

In Boston some of the denominational City Missionary societies maintain sum-

mer camps for their churches. The Congregational Society has a camp at Pomp's Pond, Andover, Massachusetts, for the Congregational children of the city. It is open in alternating two-week periods to boys, ages eleven to eighteen, a month; and to girls, twelve to eighteen, a month. The cost for the two weeks is \$15.20.

The Episcopal City Mission Society of Boston maintains a Mothers' Rest at Revere Beach. Last summer a thousand mothers and children made use of its "twenty-six bright bedrooms, its broad piazzas and ample dining-room." There are four camps in the rear of the Mothers' Rest used by boys one month and girls the other. There are also six city playrooms open for five weeks. They average nearly seven hundred children daily.

One important development of recent years, which began in the Chautauqua movement and has been used extensively by the Christian Associations, is the summer institute or assembly. Hundreds of these are now held by the various religious bodies and their organized societies throughout the country; by lakeside, seaside, riverside, or in the mountains. Many thousands of young people, ministers and church workers are thus brought together every summer during their vacations for systematic instruction combined with organized recreation, elevating friendship and inspiring services of public worship. They are able to combine the best intellect of the country because of the appeal which they make to the imagination as well as to consecration. The leadership of the churches is being gradually transformed by these summertime church institutes.

(Continued on page 383)



A Fresh Air Camp

The Breakfast Hour — Waiting for Morning Devotions

A Mothers' and Daughters' Banquet

A Supper or an Opportunity

FIFTEEN years ago the Mothers' and Daughters' Banquet was a very novel thing. Today it is one of the fixed social affairs in many of our churches and clubs. And it is well that it is so, for the church has need to strengthen the tie between mother and daughter in these days of strain and stress. The home conditions in our apartment houses are not conducive to the deep, abiding friendship between the two which ought to be there. The multiplicity of social affairs takes the daughter from the home many nights in a week; and to take mother out and honor her is one of the rare things in the life of the average girl. Too often the mother has no connection with the church life and so has no opportunity to meet those who work with and for her girl. There is need of something to bring her there and make her feel the warm, impulsive life of the church.

The Value of the Hour

But I have wondered as I have attended many of these banquets whether we are not losing much of the real value of the hour together. Usually I find this plan being carried out. There is a good supper prepared, before which there is a social half hour for which no one is responsible. At the table there may or may not be a toast mistress. Usually there is a speaker who brings a message of value to both mother and daughter, or else there is a story-teller. Then there is a breaking up of the party and all go home. All this is of value but not nearly so much worth while as it might be.

Give the Girls the Responsibility

In the first place I am sure that the banquet ought to be prepared by the daughters. They are used to suppers prepared by the mothers. But one of the great purposes of this kind of a banquet is for the daughters to honor their mothers; to feel the thrill of being proud of mother; to see the mothers of other girls and then turn instinctively to their own. In every church school of any size there is at least one class of adolescent girls who could be used. If the supper is carefully planned, it is not a great task to prepare for the banquet. Let it rise from the girls themselves under the instruction of a number of teachers, or of several mothers chosen by the girls.

I can most easily illustrate by giving an example from my own work. I had a class of over a hundred high-school girls who wished to give such a banquet to their mothers, so we allowed them to choose their work. One group of girls were to

By
Margaret W. Eggleston

buy, fold and place all the napkins needed; another group cared for the tickets; another group asked to set the tables; another group made the pretty paper caps to be worn by all; another group made preparations for the candles to be used; another group came on the previous day and made the salad moulds; still another helped to prepare the supper on the appointed day; some chose to be waitresses and some to wash dishes; still others did typing that was needed. In the kitchen we hired two women to do the heavy work. Now I hear some who have lack of faith in girls ask if many did not fail to do their part and so make trouble for the teacher. Not one. One could not ask for anything to run more smoothly than did that banquet with two hundred and fifty at the tables.

Sometimes I have found the boys waiting on the tables and this is a good plan. But the supper can be so planned that no one needs to be running about the room. For instance, if creamed chicken can be served from chafing dishes at each end of the table, then mashed potatoes and string beans can be placed on the table in vegetable dishes. This will mean that when the guests are ready to be seated only the coffee needs to be poured. If this is near by on side tables in pitchers, the waitresses can attend to it in a very few minutes and then be seated by their mothers.

I find that the easiest way is to have one mother responsible for the end of the table and two girls who are to see that all are served, bring on any hot dish, remove the plates and serve the ice cream. If the tables are not too large, this is easily done and it is good training for the girls.

But if this fun and frolic is to be a success it must be carefully planned ahead of time. It serves to lift the pride of the girls in their mothers and to show the mothers the enthusiasm and clean fun of the group of girls. It is well worth while.

Planning the Program

It is a mistake to think that a speaker can do all that ought to be done at an occasion like this. Some of the girls ought to help. Either there should be a toast to the mothers given by one of the girls and responded to by a mother; or there should be a solo or two by girl or mother (and we have some splendid mother songs that could be used here). Recently at a

banquet I heard a girl sing the song that she liked best to hear her mother sing to her when she was small, "Jesus Bids Us Shine"; and then a mother sang the song that she liked best to sing to her daughter, "Sleep, Little Baby of Mine." The songs made a great impression and recalled to many minds the days when mother and daughter had the bedtime hour together. Perhaps you have some girls who can tell stories. This is a very effective way to use them. At the end of the paper I shall list some stories that can be used in this way. But everything that is done should be done well in order that it may be not only a training for the girl but an inspiration to the rest.

After this, the speaker may use the time that is left. Really you can do without a speaker at all if you have planned carefully enough. I should much prefer to use the members of the school rather than to bring in an outside person, unless I was very sure of what that outsider was to bring to the group.

A Candle Lighting Service

I like to close the banquet with a candle-lighting service. If this is to be done, the following preparations will have to be made.

Use white and gold for the colors for the evening: white for purity and gold for worth. On each table place at least two yellow candles in candle-holders. If the tables are long, use three. At the place of each mother have a yellow Christmas candle. These are made to stand by mixing plaster-of-paris with water to the consistency of thick cream and then dropping a spoonful at a time on waxed paper. Into this put the candle and the following day the mixture will be hard and smooth. A little practice will soon make one able to mix the plaster to the right consistency. At each daughter's place have a white birthday-cake candle, also in the plaster.

Under the plates of the mothers have typewritten copies of the following pledge: "We, the mothers, here pledge our help to the Lord Christ in making girlhood more beautiful. To our own daughters we pledge our love and our comradeship; to all other girls, of whatever nationality or name, we pledge a helping hand and a kindly word. We will honor the name of Mother."

Under the plates of the girls have the following pledge:

"To my mother I will be true and loving. To every mother I will be kind and thoughtful. To every girl with whom I

come in contact I will try to teach the nobler life in order that the motherhood of the land may grow more pure and more Christlike as the years go by. I will honor the name of Daughter."

After the supper, have seven chosen girls leave the room. Then explain to the guests that they are to read the little pledges to themselves and if they can honestly do so, they are asked to read them together at the proper time.

Then all lights go out, leaving the room in darkness. There enters from the rear of the room a girl dressed, if convenient, in Grecian costume with her hair down her back and banded with a simple band of gold paper. In her hand she carries aloft a very tall, white cathedral candle, which is lighted. Following her are six girls in white dresses carrying white unlighted candles, in candlesticks. The first girl stands in front of the guests' table and the others form a line behind her. Then she repeats quietly and impressively:

"In the days that are long gone by, there came to the world a Man who for the first time taught men the beauty of the word MOTHER. He lit in the world a great light and wherever that light has shined, there motherhood has been loved and honored. It is from the mother herself that the daughter first learns to love this light of life. Tonight I bring into the darkness this beautiful light, symbolic of the light of the Christ. He gave the light to a few men and women who were to go out and light the light in the homes of the people about them. So I give my light to these, my helpers, asking that they carry the light which I have given to them out to the candles on the tables, symbolic of the light in the home.

"When the home candles are lighted, I ask the mothers to light their candles and then, rising, to repeat with me the pledge of the mothers. From the candle of the mothers, the daughters will then light their white candles, symbolic of the light that mother has given to them in the days gone by. Then they will rise and repeat the pledge of the daughters. Then the darkness will have fled and the room will be full of light, even as the world shall be full of light when all mothers and all daughters carry the light of Christ in their hearts and lives. After this we will all sing one verse of America—the last verse—'Our fathers' God, to thee'—and be dismissed."

She lights the candles of the girls and then they carry them to the tables, after which the program is followed as outlined. The one who leads should be very familiar with the service, and a mother and a daughter at the head table be so instructed as to lead in lighting and pledging, thus helping those who may have become confused. The service is most impressive, if carefully done, and a never-to-be-forgotten one if the banquet is a large one, for the lighting of the room is fascinating.

If there is time and inclination after the banquet, an entertainment in the room above might be as follows:

Living Pictures of the Mothers of the World.

- 1—The Doll's Mother
- 2—The Street Mother (girl with baby on her back)
- 3—The Bible School Mother (Teaching a class of little ones)
- 4—The Camp Fire Mother (Camp Fire leader with her girls on the floor)
- 5—The Mother at Bedtime
- 6—The Young Mother (with baby)
- 7—The Mother of the Battlefields (Red Cross Nurse)
- 8—A Mother of the Soldiers (Mother with service flag looking at a gold star)
- 9—The Lonely Mother (In black with picture in her hand)
- 10—The Grandmother (with the children over the back of her chair)

Be sure to plan for the time before the banquet. Have some one to greet the mothers and daughters. See that their names are pinned on them so that all may know who they are. Have the girls bring their mothers to the teacher and introduce them as soon as they have removed their wraps. This is a good lesson in courtesy. If caps are to be worn, and this adds much to the festivity of the banquet hour, have girls in charge of putting them on the mothers.

Some will say, "What a lot of planning." Yes, but better to have one good inspirational, and yet very social thing, than a

half dozen carelessly planned ones. If the girls are used the teachers have little really to do. Half the battle is in careful planning.

Let me summarize. Use every girl that you can. Make every one feel that she is responsible for a very vital part of the whole. We train them by letting them *do*. Make the banquet as social as you can, as impressive as you can, and as inspirational as you can. When it is over they should have had a good time, have seen and heard beautiful things, but they should also leave with a feeling of gratitude to the church for planning such a happy evening and an added love for the mothers to whom they owe so much. The Mothers' and Daughters' Banquet is a wonderful opportunity to train in service, in courtesy, and in love.

Stories that can be used for telling at the banquet:

The Three Weavers—Annie Fellows Johnson

The Road of the Loving Heart—Annie Fellows Johnson

Ruth and Naomi—Bible

The Hero of the Alley—Everyland—June, 1912

Not Ashamed of His Mother; The President and His Mother; What Bradley Owed—Kerr's Story Sermons for Children

The Apron String; About Angels—Laura E. Richards in Golden Windows

I Would Be True; Wanted a Real Mother; Self-made Men; The Parable of Girlhood—in Fireside Stories for Girls in Their Teens—Eggleston

An Ear for Youth

By F. C. Hoggarth

TO lend a patient and sympathetic ear to youth is one of the surest ways of serving. Many a man looks back with undying gratitude to the hour when he poured out his soul to some one who understood. In William James' letters there is an instance of how in just this way he helped Josiah Royce. Royce was at the time a youth from the intellectual barrens of California, born and brought up in most primitive surroundings in Grass Valley there. He had won his way to a brief period of study in Germany and to a degree at Johns Hopkins University. He was rather depressed at his prospects. The opportunities for a life work in the subject he loved, namely philosophy, were few, especially in America. Most of his friends had advised him to leave philosophy alone, and though he felt incapable of that, he says that if he had not found somebody ready to tell him that he had a right to work for truth in his own way, he would

before long have been quite discouraged. He found that somebody in William James. Meeting him he poured out his soul to him—James listened. "He accepted me with all my imperfections, gave a patient ear to just my variety of philosophical experience and used his influence from that time on to give me my chance." Five years later the opportunity opened for Royce to come to Harvard on James' responsibility. Royce became one of America's greatest teachers, yet apart from James' influence he might have fallen back quite discouraged. The incident is a fine testimony to a great man.

There is probably no young person alive who does not need the encouragement of such a patient and understanding ear. It is a great day when youth meets such a friend, sympathetic, broad-minded, human. To seek to be such a friend to youth is one of the most worthy ambitions of life. Here is a spacious field of service.

The Work in Chicago

By Emerson O. Bradshaw



Field Day, Washington Park, Chicago. Boys' Events

CHICAGO was captured by a New York idea. It was a shotless invasion, but not without adequate fireworks. The year was 1907. Not all ideas come from New York. This one did. It may have been a breeze from a New York skyscraper, but there was a fertile idea in the breeze. The bearer of the idea was the Rev. Robert G. Boville, an organizer and promoter of no mean ability.

It was in the early spring of that year that he arrived. A luncheon meeting of the officers of the Chicago Church Federation was held. Dr. Boville was there. He told the story of long summer vacations, idle children, idle churches, dangerous thoroughfares, children by the thousand thronging the city streets and hundreds of idle students on vacation.

All of this was intended to fire the imagination of those present at the special meeting. And so it did. For true to the Chicago way of doing things a strong committee was then and there appointed, and the movement was launched.

Will it work in Chicago? All that was necessary was to cite the experience of the first season in New York, when five schools were opened. This was back in 1901. "Five churches on the East Side were opened daily and a student staff placed in each one to gather in the children and give them each morning an hour of religious instruction and singing and an hour of manual work and play. Contrary to the fears of the fearful, it appealed to the children so thoroughly that on the first morning there was a crowd waiting at each door before the opening hour."

This was concrete evidence that the idle children, idle students and idle churches were brought together. If it works in New York it will work in Chicago. So the committee picked out four churches—all in industrial neighborhoods, and four schools were organized that first season.

Those were the days when social service was looked upon as the panacea for all our social ills. The influence of the social service experiments at Hull House, Chicago Commons and University Settlement was then at high tide. The daily vacation Bible school savored of this same social ideal. In addition it had a definitely religious program. It is not strange, therefore, that it took root quickly in Chicago.

The spirit of the time is reflected in the report of the first season's work: "In the heart of the stockyards population a gang of boys, the toughest in the district, put up, under direction, the commencement decorations—decorations so effective that Miss Mary McDowell, head of the University Settlement and patron saint of the stockyards district, declared the commencement a beautiful sight.

The first four schools were successful. So successful were they that in three of the churches at least, the major summer activity from that day to this has been the daily vacation Bible school.

Before turning to a brief summary of the present plan of organization and of the work of 1922, it will be fitting to call attention to the gathering momentum of the years as exhibited by the following table, which indicates the number of schools and the gross enrollment from year to year:

Year	Schools	Enrollment
1907	4	919
1908	5	976
1909	8	2,307
1910	10	1,967
1911	12	2,708
1912	17	3,650
1913	21	4,285
1914	30	5,385
1915	48	9,818
1916	71	12,011
1917	72	12,562
1918	75	13,088
1919	102	16,271
1920	164	21,400
1921	192	26,845
1922	200	29,460

Total, 16 Seasons 1,031 163,652

Sixteen years ago at the close of one of the first four schools, it is reported that "a mother present at the commencement thanked the staff for making a man of her boy." It is also reported of the same school that it "reopened an historic old church, that had been closed for months, to a new ministry." There have been sixteen schools held in this church, now known as Aiken Institute, and the gross enrollment each year totals more than 1,000 boys and girls. Since that historic season those doors have



Field Day, Washington Park, Chicago. Girls' Events

been wide open every day to one of the most needy downtown neighborhoods of all Chicago.

At the Halsted Street Institutional Church, which was a thriving center of activity in 1907, it is said that the singing of the Lord's Prayer and the other school songs was so well done that a deaconess remarked, "That doesn't sound like Halsted Street music."

"Neither is this Halsted Street order," was the reply of a second deaconess. Sixteen successful schools enrolling thousands of children have been held in this industrial district, which is known the world over.

The daily vacation Bible school is now coming to be recognized as a definite achievement in the direction of continuous week-day religious instruction of which we are hearing so much these days. Whereas the movement in the beginning made headway by emphasizing the needs of the industrial and downtown communities, it is now being recommended highly as a most practical means of religious education in any community. Some of the most successful schools are now being conducted in such neighborhoods as Woodlawn, Kenwood, Englewood, LaGrange, Morgan Park, Oak Park and Rogers Park.

The old committee, which was first appointed by the Chicago Church Federation, later became known as the Daily Vacation Bible School Association—an independent organization. As the local denominational offices became more and more active in promoting schools, it became apparent to all that some kind of a federated plan would have to be worked out. This took place in 1917, when the old Association ceased to exist and a completely federated committee was organized.

In 1920 the Daily Vacation Bible School Federation unanimously requested that the Chicago Church Federation permit its director of religious education to become the executive secretary of the D. V. B. S. Federation. A request was also made for office space for general headquarters and clerical help. All of these requests were granted by the Board of Trustees. For the first time in the history of the movement in Chicago a permanent year-around headquarters was established.

The new plan worked out so well and the cooperation of the denominations was so satisfactory that sentiment developed rapidly for a complete merger with the Chicago Church Federation. This took place early in 1922, when the Daily Vacation Bible School Federation unanimously requested that the Board of Trustees adopt it as The Daily Vacation Bible School Commission. Since the merger many of the old problems have disappeared and the movement has advanced with a new momentum.

Two hundred schools were conducted last summer, involving two hundred and fifty churches. Seventy-five churches co-operated in operating twenty-eight Union

Schools. The enrollment for the season totaled 29,460. The local newspapers gave publicity to the extent of two hundred and forty inches. A very favorable public opinion was thus created.

Chicago has never witnessed such a spirit of cooperation and such complete harmony among communities, denominations, churches and sacrificing individuals as was exhibited last summer in the execution of this great common task in the interest of the children of every race, color and creed. The common run of churches and individual workers have no ecclesiastical prejudices and hatreds, when they join hands in such a task.

Each denomination conducting schools is entitled to appoint one or more representatives to act on the Commission which directs the work and determines the general policies for Chicago. The working arrangements are such that each church conducting a school is left comparatively free, and each denominational office is left free to promote, supervise and finance its own schools. The common task involves gen-

eral promotion and publicity, the arrangement of program and curriculum, the training of teachers and workers and general supervision while the schools are in session.

The daily vacation Bible-school movement has come to stay. Chicago has accepted it as its own. The success of 1,031 schools held in the city since the movement began sixteen summers ago, and the enrollment of a grand total of 163,652 boys and girls, many of whom are now successful and happy men and women, argues for the permanence of the work.

It should be said in conclusion that those who have to do with the work in Chicago are keenly sensitive to the fact that the solution of the external problems of organization and administration does not at the same time solve many of the intricate problems that have to do with the preparation of curriculum materials, program building, teacher training and the like. Progress is being experienced in this direction, but light and wisdom is sought from others everywhere.

A Missionary Asset

THE work at the Presbyterian Colored Mission at Louisville, Kentucky, never ceases—it just changes. To be caught in a round of activities, to have a life touched at all angles and to turn out a well rounded character is the Mission's aim.

In the winter there are classes of sewing and cooking for the girls, shoemaking and mending for the boys, basketball games and club work for both, Christmas and other entertainments for variety and a big

church-school picnic in the middle of the summer. On Sunday the Young People's Societies, church school and church finish the "seven days' gospel."

There was a niche of time that we could fill; so nine years ago we began having a summer vacation school. July finds us—ninety in the shade—busy and happy in this school.

More children apply for admission to the school than we can serve, so a selection of about one hundred is made from the



Busy Fingers at Work on Attractive Tasks

Church School Honor Roll. Regular attendance is stressed and a visitor daily sees the absentees while the school is in session. Having already been trained in punctuality and regularity, our visiting list rarely numbers more than twelve.

A Community School in the West

Most of the girls in the picture have been with us every summer since the vacation school started. They have come through the kindergarten course into a simple hand-work sewing class and then into the crocheting class. They take delight in going through the crocheting course—starting with the simple edge on rickrack, some soft, pretty color put about a washcloth, again their own selection of color made for a handkerchief edging. A bright sachet bag is made next, and the course ends with a small crocheted purse of any desired color. Truly a rainbow variety when they finish their attractive articles. Some of the girls who were enrolled in the first class, nine years ago, are now assistants in the work.

Then ahead there is something still more alluring: doilies, centerpieces, dresser covers, fancy aprons, towels, etc., and a chance to learn how to embroider, cross-stitch and do appliqué work. Several beautiful bedspreads and shams of unbleached

(Continued on page 378)

THE daily vacation Bible school in Wenatchee, Washington, which is a community school, enrolls more than four hundred boys and girls, representing all the church schools of the city. It is conducted by the General Secretary of the Inland Empire Sunday School Association. While its program stresses Bible, music, story-telling, dramatization and character building, there is a prominent place given to recreation and supervised play.

The main sessions are held in the Presbyterian church, but several other churches are used each day. These churches face the city park. During the intermission, the boys and girls go into the park for their games.

One day the owner of a private natatorium invited the juniors and intermediates to be his guests for a swim. On that day the school, by popular vote, began its work at 8 A. M. so that the boys and girls would not lose any of their program when they went to the natatorium at 10:30.

This vacation school gave a pageant in

the city park before more than two thousand people when it concluded its term last summer. More than twenty selections of high-grade music were sung from memory under the direction of the leader of music, who had divided the school into five choirs.

Other large schools in Washington are held in Yakima and Spokane. Within five summers fourteen vacation schools were conducted and more than five thousand boys and girls enrolled. Frequently these community schools make use of four churches when the beginners are assigned to one church, the primary children to another, the juniors to a third and the intermediates to a fourth. In this way, each department has the exclusive use of a church and its equipment, which makes the work more efficient.

The ages of the pupils vary from five to sixteen years. Many of the regular attendants are high-school students who return year after year, primarily for the Bible work and the music.



Vacation School Pupils in the Natatorium at Wenatchee, Washington

Denominational Plans for Daily Vacation Bible Schools

American Baptist Publication Society

OBJECTIVES. We conceive of three outstanding objectives for the church vacation school, namely: helping secure the largest number of children possible; an individual church reaction producing a sense of responsibility for the success of a school, character of teaching and financial support; the training of a body of workers in each church rather than bringing in of workers. We think we shall secure the largest number of children not by directing attention primarily to them now but by focusing this attention on the church as a body and on training workers.

How secure objectives. In order to secure these objectives we are seeking to go to the largest possible number of churches heretofore uninterested in vacation schools with a course of training which will give information and inspiration to the church. Further, we are urging that this course of training be taken by many members of the church for its training values in all forms of work among boys, girls and children.

Gospel Team Idea. For a brief period the gospel team method of evangelism produced fair results. The visits of a team to one place were usually limited to about two visits. This was to be expected in view of their message being limited to personal experiences. The idea in vacation-school gospel team work is to utilize the enthusiasm which the original plan evoked and then give it richness and possible permanence by its wider scope of subjects for presentation. While evangelism does not function as the immediate objective, the opportunity for laying foundations for *preventive evangelism* are so great that acquaintance with them should arouse any church and make possible the preservation of the enthusiasm of the earlier movement.

The Plan: Those who have had experience in vacation schools and will volunteer, will be formed into teams. The number of places visited will be determined by the number of available teams, locality and number of weekly sessions which they are willing to attend. Every church will be visited once each week for six successive weeks. Each session will be two hours. Instead of subsidizing a church to conduct a vacation school by an appropriation enabling them to employ outside trained workers, the vacation-school division of the Baptist churches of the North, will provide teams and assist in financing them, to go to the church and train the local worker. Because of lack of finance

this offer can be fulfilled only in a limited way. Each church will be encouraged to finance its visiting team, not to exceed \$2.50 per session, and provide necessary material for work. This work will be pressed during May.

Church of the Brethren

OUR first schools were held in 1919. That year we had seven schools. The next year we began in earnest to promote these schools and had eighty-eight with a total enrollment of 6,116, forty-four per cent of whom were males. Most of these schools were in the eastern part of the country. In 1920 we had three hundred and six schools, fifty-two per cent of which were east of the Ohio River. There were 1,538 teachers, an enrollment of over 23,000, and an average of 77 per cent in attendance. In 1922 we had three hundred and seventy schools with over 30,000 in attendance. Half of these schools were east of Columbus, Ohio. Our schools are moving westward. The greatest attendance was in the Primary and Junior Departments, which is about two thirds of the total. There were more beginners than intermediates.

Most of our schools have been held in rural and village sections. Some are conducted three weeks, but the average length has been twelve days. We think it should be longer. Because of the shortness of the terms and of our rural conditions we have planned little craft work.

A syllabus is prepared by trained teachers and workers so as to direct and assist the less experienced workers. Our plan is a course definitely graded and outlined for the first four grades. Each day's lesson in each department centers about a central theme which begins with a Bible lesson after the period of worship. The usual expressional part of the program for the day is provided. There are health and habit talks, talks on missions, study of hymns, drills in memory work, a recreation period, etc., in the program provided in the syllabus. We are beginning to produce some needed texts, the first of which will be ready in a few months, and others will appear within a year. Our course as outlined covers three years in each of the Primary, Junior and Intermediate Departments, with two years for beginners.

In various parts of the country we hold training institutes and conferences to train workers and teachers. This is having a splendid effect upon our church and Sunday-school work also. We try to cooperate with other denominations when this can

be done, and in this way some splendid community vacation schools have been held. In not a few instances these vacation schools have led to week-day schools of religious education, when the vacation program has usually been abandoned. In some instances, however, both schools are held.

The results of the vacation schools, in bringing religious training to children and increasing the efficiency of Sunday-school teachers, are ample reward for the effort put forth. But that is not all that is given in return. Evangelism, cooperation, church unity and loyalty, a greater outreach to those not in attendance upon other church services, may be added to the list of good things accomplished by these schools.

Congregational Church

THE summer vacation days offer a unique opportunity for the religious teaching of the young. Usual pursuits are laid aside and "whatever comes along" is sure to seize the interest and even the enthusiasm of the child. The church vacation school offers the opportunity to gather the children together for class work that will be interesting and instructive.

It is of vital importance, in selecting curriculum material, to keep in mind the purpose for which these classes are conducted, which is to bring religious motive and inspiration into the child's every-day life, to fit him for a society that shall be Christian to its core. If we keep this in mind we shall not be satisfied with material which provides merely for the presentation of facts and the giving of information. We shall bring to the child every day genuinely religious experience. We shall help him to play games and to perform duties, to play and to work as a Christian child. Music and games are as vital parts of the curriculum as are the informational materials, or "lessons."

Curriculum material which provides for such experiences, with worship, story, game, song, dramatization and service activities, is presented, clearly and compactly in *The Mayflower Program Book*, *The Second Year Mayflower Program Book*, *Knights of Anytown*, *The Rest of the Family*, and *The Junior Citizen*, prepared especially for week-day classes (primary and junior groups). Each of these texts are so planned that a part of the lessons make a very satisfactory course for the vacation school.

Some schools not using the regular summer quarter's lesson material of the International Graded Lessons, are thereby

missing some very valuable and well-planned material which it is quite possible to use in these daily vacation classes.

The Good American Vacation Lessons is another short course prepared for summer use in the primary and junior departments.

A fine vacation work may be carried on jointly by several churches and some communities have united in such work where sectarian differences have not prevented. Such cooperative work is usually carried on under a local federation of churches, under a community board of education, under a locally organized branch of the International Sunday School Council or under a joint committee from the co-operating churches. Work of this sort usually requires the service of an employed director or supervisor.

Many communities put on a three or four days' institute in June for the special training of the teachers, preparing them for the routine of summer work and its peculiar opportunities and responsibilities. The use of music, games and dramatics is stressed in these institutes.

Advantages from the community type of work are readily recognized. A disadvantage, which may be found to prove an advantage, is the fact that sectarian instruction must be eliminated from these classes. The courses referred to above furnish opportunity for expressing throughout the week the *spirit* of the religious instruction received in church and home. To do this, rather than to stress the importance of sectarian differences, is helping to solve the curriculum problem in many community schools. Cooperation in this work may affect not only choice of curriculum, but methods of teaching and management. Churches that prefer catechetical methods may not be ready to yield this preference in the vacation class. Where cooperation is possible without too much loss of the values which are held important, there is much to commend it. (A leaflet giving further suggestions for the summer week-day session of the church school, may be obtained by addressing the Congregational Education Society, 14 Beacon Street, Boston or the Pilgrim Press, Boston or Chicago.)

Disciples of Christ

A DISTINCT advance is to be made in 1923 in the vacation church-school program of the Disciples of Christ. The number of schools will be greatly multiplied. Last summer's experience in handling the lesson material has suggested a number of important revisions and there will be the addition of entirely new material for Group IV of the first series.

The standard set for the schools from the beginning is as follows:

I. Church administration—

1. General responsibility placed in the Official Board of the church.

2. Task of arranging plan, policy, location and equipment given to the Educational Committee of the church.
3. When the vacation church school is conducted jointly with other churches or under interdenominational auspices, the churches represented comprise the board of control.

II. Adequate supervision—

A principal or director who has had college or normal school training, or an acceptable equivalent plus religious educational experience.

III. Qualified teachers—

Public-school teacher, or high-school graduate, plus religious-educational experience; or a person having completed at least the first two units of the new Standard Teacher Training Course and one unit of departmental specialization.

IV. Equipment—

1. A room for each group.
2. A blackboard in each room.
3. Tables, or a substitute, for handwork.
4. Prescribed materials for the course taught.

V. Duration—

A minimum of twenty-five teaching days, two and a half hours daily.

VI. Classification—

Pupils grouped as follows:

Group I, 5-6 years; Group II, 7-8 years; Group III, 9-11 years; Group IV, 12-14 years. (The first three groups are required.)

VII. Program—

An approved course followed.

Daily worship in groups.

Biblical material taught from the standpoint of the pupil's life.

Missionary instruction within the capacity of the pupil's understanding and cooperation.

Activities—

Supervised play.

Manual work, predominately with unselfish motives.

Community service.

The program material for Group I, ages 5 and 6, Group II, ages 7 and 8, Group III, ages 9-12, will be thoroughly revised. The biblical material will be included in the manual itself, making it unnecessary to depend upon extra lesson texts. Thus in all of the groups of this first series the biblical material and the lesson expression material will be published in the Teacher's Manual, making a larger and more substantial book, while reducing the total cost of the material.

An entirely new program for Group IV, ages 12-14, will be prepared for the first series. This material will be from the

hand of Harry C. Munro, professor of religious education in the University of Oklahoma. Professor Munro puts into his material the rich personal experience he has had in conducting vacation church schools with this group of pupils.

Very great care is taken to correlate closely the vacation church school with the Sunday church-school program, both in respect to its groupings and its program of instruction. As far as possible, the idea of carefully adapted material, carefully prepared worship, with missionary instruction and activities that are calculated to encourage the highest motives prevails. In all these particulars a very high standard is to be maintained.

Methodist Episcopal Church

THE last General Conference of the Methodist Episcopal Church, because of the rapid development of the movement and the feeling that it must be safeguarded by careful leadership, appointed a Commission to study the field of week-day religious education, Methodism's relationship to it, and recommend a location of responsibility within the church for its promotion and supervision. This Commission is at present in the midst of a careful personal survey. The results of this study are not yet available but the wide variety of schools, the wide range of lesson materials, the uncertainty as to overhead organization, supervision and goals, show a desperate need of immediate, far-reaching, thoroughgoing supervision if the movement is to be kept on a high spiritual and educational plane and to prevent its exploitation for undesirable purposes.

The daily vacation church school is another angle of this field that deserves and is receiving careful attention. This school assembles only during vacation time for periods of from four to six or eight weeks. A year ago the Board of Sunday Schools authorized the preparation of some lesson materials for use with these schools. Program Guides I, II and III were the result.

These Program Guides are so constructed that even the untrained, inexperienced teacher has careful guidance as to how she may do her work effectively in the vacation school. The actual material to be taught, stories to be told, activities to be carried out are indicated in such a way as to offer real guidance and help. Both the administrative guide and the Program Guides show how the vacation school under the supervision of a single teacher can be carried out in a partially graded way, also how a thoroughly graded school may be carried on.

For some time past the Book Editor of the Methodist Episcopal Church has had under consideration plans for the issuance of textbooks prepared especially for daily vacation church schools. Plans have now been made for textbooks as follows: 1, A Manual on Organization and Administra-

tion; 2, A Manual for Teachers of Beginners; 3, A Manual for Teachers of Primary Children; 4, A Manual for Teachers of Juniors.

Textbooks, issued by the Abingdon Press, which are now ready are as follows:

The Vacation Religious Day School, by Hazel Straight Stafford; *The Bible in Graded Story*, by Edna Dean Baker and Clara Belle Baker; *The Beginners Book of Religion*, by Edna Dean Baker; *A First Primary Book in Religion*; *A Second Primary book in Religion*, by Elizabeth Colson; *Everyday Lessons in Religion*, by Clara Belle Baker, with Teacher's Manual; *A Travel Book for Juniors*, by Helen Patten Hanson; *Followers of the Marked Trail*, by Nannie Lee Frayser, with Teachers' Manual; *Citizen, Jr.*, by Clara E. Espey; *The Geography of Bible Lands*, by Rena L. Crosby; *Songs for the Little Child*, by Clara Belle Baker; *A First Book in Hymns and Worship*, by Edith Lovell Thomas; *Shorter Bible Plays, Bible Plays*, by Rita Benton.

Further information will appear in THE CHURCH SCHOOL for June, or may be obtained by writing to the Board of Sunday Schools, 58 East Washington Street, Chicago, Ill.

Presbyterian Church, U. S. A.

THE number of daily vacation Bible schools among Presbyterian U. S. A. churches increases steadily year by year. The churches of this denomination reported a total of 1,052 schools in the summer of 1922 as compared with 765 for 1921. All signs indicate that there will be a still further increase for 1923.

An outstanding development in the policy of this denomination regarding daily vacation Bible-school work is the decision to offer a more closely correlated curriculum. From now on Presbyterian textbooks will carry handwork related to the Bible lessons in each department and other materials entering into the daily programs will be so arranged as to make each day's work in a given department as near a unity as is feasible.

The Presbyterian Board of Publication and Sabbath School Work is issuing for use this coming summer the first textbook embodying the unified program. It bears the title *The Child in His World*, and contains twenty-five lessons for pupils in the Junior Department. Before this text was adopted the material it contains was used experimentally in certain 1922 vacation schools. The results were very satisfactory and suggestions which grew out of the actual use of the material last summer are embodied in the textbook as published for use in 1923.

The Presbyterian texts for the kindergarten carry suggestions for handwork and the 1924 primary text will be issued on the correlated plan.

This denomination is thus committed to the policy of retaining handwork in the

daily vacation Bible school, but relating the handwork definitely to the other elements of the program. However, the need for an alternative program is clearly recognized and some Presbyterian churches will conduct their vacation schools without any form of craft work. The Presbyterian Board will assist all such schools in building their programs and help them to arrange their curricula.

The Presbyterian Board will give considerable attention this year to the matter of securing better grading in its vacation schools. An effort will be made to get the larger schools to organize with four distinct departments: kindergarten, primary, junior, and intermediate, and to have the smaller schools carry at least the first three of these departments.

It is hoped that further advance may be obtained by getting more specialized training for daily vacation Bible-school teachers through training schools and institutes held during the spring in advance of the vacation school season.

A general raising of standards all along the line is in order. The conviction is that daily vacation Bible schools should now pass from the experimental stage into a more prominent place as a part of the regular religious-education work of the denomination.

Reformed Church in the United States

THE Reformed Church in the United States has been holding one-day Institutes in various sections throughout the denomination for the distinct purpose of discussing the present-day task of religious education with local leaders and workers with children and young people. The scope of the program presented at these Institutes embraced the work of the church school, the vacation school and the week-day church school. The matter of correlating these three types of religious education was extensively discussed by the delegates attending these meetings. The prevailing sentiment seemed to be that three types of curricula material should be used corresponding to the time and occasion when boys and girls are receiving religious training. In other words the church-school work might well center around the program of the local church and organized religious agencies; the week-day religious work could be concentrated upon the development of individual characteristics; while the vacation period affords an excellent opportunity for teaching boys and girls various traits that pertain to Christian democracy or "living together."

Summer training schools will also be opened where a standard course of training will be offered and credit given to all who will succeed in qualifying for the same. It is also planned to conduct practical experiments in vacation-school work at one or more of these schools. It is hoped that substantial contributions will be made to

the programs of vacation-school work because of the results of these experiments conducted by competent religious leaders. The vacation schools have become thoroughly established in the Reformed Church. More than half of the ministers of this denomination have become convinced of the possibilities of this summer program of character building and are consequently promoting this work.

Possibly the most constructive and far-reaching work that is being emphasized by the Reformed Church is the matter of training teachers and leaders in the local church. The Wednesday or Thursday evening program is rapidly becoming converted into a training program. Usually two distinct courses of training are offered at this midweek period; namely: a study of biblical literature or missions and another on psychology or departmental work. It is being emphasized that every parent should be given an opportunity to receive instruction of a non-technical nature at this local church training school. These midweek training schools are becoming popular throughout the Reformed Church.

United Brethren Church

LAST year considerable interest was shown throughout the United Brethren Church in regard to the daily vacation Bible school. Dr. William A. Weber, professor of Religious Education in Bonebrake Theological Seminary, at Dayton, Ohio, prepared a small book entitled *The Daily Vacation Bible School*. Its five chapters discuss "What it Is," "How to Organize It," "How to Launch It," "The Program," "Is it Worth While?" It also has a helpful bibliography.

Two suggestive leaflets were also prepared by Professor Weber, one on *The Daily Vacation Bible School and How to Organize It*, the other on *How to Secure and Maintain Attendance of Children at the Daily Vacation Bible School*. In addition to his teaching, Professor Weber is associated with the General Sunday School Department of his denomination, is Superintendent of the Young People's Division of the Euclid Avenue United Brethren Sunday School, and President of the Board of Education of Dayton.

The work of both week-day religious instruction and daily vacation Bible Schools is promoted by the Sunday School Board. The department communicates directly with the Bishops, Conference Superintendents, pastors and Sunday-school Superintendents. It is urged that the highest educational standards be maintained, as to courses of study, teachers and equipment, and that cooperation with other Christian educational agencies be entered into wherever practicable.

There is a growing interest in this phase of religious education among both pastors and laymen. The outlook for the coming summer for an increased number of schools is good.

Superintendent's Guide

to the

International Sunday School Lessons for May

The following pages 366-369 present in outline, for the ready use of superintendents, the International Sunday School Lessons for May, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines

will show at a glance the lesson topic and theme, Scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons. The Beginners' lessons in the Closely Graded Series are not Graded but are used in rotation.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 31 MAY 6	SECOND WEEK LESSON 32 MAY 13	THIRD WEEK LESSON 33 MAY 20	FOURTH WEEK LESSON 34 MAY 27	Departmental Groups	
							Plan 1	Plan 2
4 and 5	B E G I N N E R S	The Little Child and the Heavenly Father Part III D. Beginners' Quarterly Year I—Part III	THEME: Duty of Loving Obedience TITLE: The Pillar of Cloud and Fire. MATERIAL: Exod. 13: 17-22; Num. 9: 15-23.	THEME: Duty of Loving Obedience Stories Retold. (To be chosen by the children.)	THEME: Duty of Loving Obedience Gifts for God's House. Exod. 35: 4-29; 36: 4-7.	THEME: Duty of Loving Obedience The Story of Jonah. Jonah, chaps. 1-3.	B E G I N N E R S	B E G I N N E R S
4 and 5	B E G I N N E R S	The Little Child and the Heavenly Father Part VII D. Beginners' Quarterly Year II—Part III	LESSON 83 THEME: Jesus: Teaching How to Help TITLE: Jesus and His Friends. MATERIAL: John 13: 3-15.	LESSON 84 THEME: Children Helping Caring for Flowers and Birds. Luke 12: 27a; Matt. 8: 20a; Psa. 84: 3; Matt. 10: 29; 6: 26.	LESSON 85 THEME: Children Helping A Little Maid Helping Her Master. 2 Kings 5: 1-5, 9-14.	LESSON 86 THEME: Children Helping Samuel Helping in God's House. 1 Sam. 3: 1-10.	N E R S	N E R S
6	I	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year I—Part III	LESSON 31 THEME: Worshiping God TITLE: Worshiping God by a Riverside. MATERIAL: Acts 16: 9-15. D. THEME: Speaking to God in Prayer TITLE: King David's Wish and Prayer. MATERIAL: 2 Sam. chap. 7.	LESSON 32 THEME: Learning to Obey The Story of the Garden of Eden. Gen. 2: 8, 9, 15-17, 19, 20; chap. 3 (selected verses). D. THEME: Worshiping God Building a House for God's Worship. 1 Chron. 29; 2 Chron. 2-5.	LESSON 33 THEME: Learning to Obey The Story of the Sheep that Was Lost. Luke 15: 3-6; Matt. 18: 12-14. D. THEME: Worshiping God Worshiping God by a Riverside. Acts 16: 9-15.	LESSON 34 THEME: Learning to Obey A Story About a Sheep that Learned to Obey. Luke 15: 3-6; Matt. 18: 12-14. D. THEME: Worshiping God Review of Lessons 30-33 and illustrate Themes X and XII.	P R I M A R Y	P R I M A R Y
7	II	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year II—Part III	THEME: The Helpers of Jesus Carrying on His Work TITLE: Peter and John at the Beautiful Gate. MATERIAL: Matt. 28: 18-20; Acts 3: 1-16.	THEME: The Helpers of Jesus Carrying on His Work A Story About Dorcas, Who Wanted to Show Her Love for Jesus. Acts 9: 36-39; John 13: 34; 14: 15.	THEME: The Helpers of Jesus Carrying on His Work Philip and the Man in a Chariot. Acts 8: 26-38.	THEME: The Helpers of Jesus Carrying on His Work Peter and the Roman Captain. Acts 10: 1-9, 17-48.	I M A R Y	I M A R Y
8	III	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year III—Part III	THEME: Two Messengers of Jesus Doing God's Will TITLE: Peter's Lie Forgiven. MATERIAL: Luke 22: 33, 34, 39-41, 45, 47, 54-62. D. TITLE: The Story of Peter's Lie. MATERIAL: Luke 22: 33, 41-45, 47, 54-62; Mark 16: 7.	THEME: Two Messengers of Jesus Doing God's Will Peter Trusted Again. John 21: 1-17.	THEME: Two Messengers of Jesus Doing God's Will Peter Bravely Doing His Work. Acts 5: 12-42.	THEME: Two Messengers of Jesus Doing God's Will Review: The Stories of Lessons 30 to 33.		
9	IV	Stories from the Olden Time Part III D. Junior Pupil's Book Year I—Part III	THEME: Stories of Moses and His Times TITLE: The Crossing of the Red Sea. MATERIAL: Gen. 50: 25, 26; Exod. 12: 37-51; 13: 17 to 15: 21.	THEME: Stories of Moses and His Times Manna in the Wilderness. Gen. 2: 1-3; Exod. 15: 22 to 16: 36.	THEME: Stories of Moses and His Times The Giving of the Law. Exod. 19: 1-20; 20: 1-21; 31: 18 to 32: 20; 34: 1-9, 28.	THEME: Stories of Moses and His Times The Tabernacle in the Wilderness. Exod. 25: 1-7; 33: 7-11; 35: 4-29; 36: 2-7; 40: 17-38.	J U N I O R	J U N I O R

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own. Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 31 MAY 6	SECOND WEEK LESSON 32 MAY 13	THIRD WEEK LESSON 33 MAY 20	FOURTH WEEK LESSON 34 MAY 27	Departmental Groups	
							Plan 1	Plan 2
10	V	Hero Stories Part III	THEME: Stories of Heroic Followers of Jesus TITLE: The Journeys of Philip. MATERIAL: Acts 8: 1-40; 21: 8. D. THEME: Early Followers of the Lord Jesus	THEME: Stories of Heroic Followers of Jesus Saul Converted on the Way to Damascus. Acts 9: 1-25. D. THEME: Early Followers of the Lord Jesus	THEME: Stories of Heroic Followers of Jesus Saul (Paul) Going to Preach the Gospel. Acts 9: 27; 11: 22-26; 13: 1 to 14: 28. D. THEME: Early Followers of the Lord Jesus	THEME: Stories of Heroic Followers of Jesus Paul and the Jailer. Acts 15: 36 to 16: 40. D. THEME: Early Followers of the Lord Jesus		J U N I O R
		Kingdom Stories Part III	THEME: Responsibility for One's Self, Neighbor, and Country TITLE: Exercising Self-Control. MATERIAL: 1 Cor. 9: 24-27. D. THEME: The Divided Kingdom TITLE: Hezekiah Rebels Against Sennacherib. MATERIAL: 2 Kings 18: 1-8, 13-21, 36 to 19: 1, 2, 6-19, 32-36.	THEME: Responsibility for One's Self, Neighbor, and Country Banded Together for the Right. 2 Kings 10: 15-17; Jer. 35: 1-19; Eccl. 4: 9-12. D. THEME: The Divided Kingdom Josiah Walks in David's Ways. 2 Kings 22: 1-20; 23: 1-3, 25.	THEME: Responsibility for One's Self, Neighbor, and Country Courage to Do the Right. Dan. 1: 1-21. D. THEME: The Divided Kingdom Jehoiakim Burns the Prophet's Message. Jer. 36: 1-32.	THEME: Responsibility for One's Self, Neighbor, and Country Signs of Progress in Our Country. Deut. 8: 7-20. D. THEME: The Divided Kingdom The Capture of Jerusalem. 2 Kings 25: 1-30; Jer. 39: 1-18; Lam. 1: 1-6.	J U N I O R	
12	VII	Gospel Stories Part III	THEME: Missionary Stories TITLE: The Ministry of Teaching: Alexander Duff's First School in India. MATERIAL: 2 Chron. 17: 9; Prov. 1: 2-5; Neh. 8: 8; Matt. 5: 1-16; 28: 18-20; 1 Cor. 12: 4-11; Eph. 4: 11, 12. D. THEME: Studies in the Acts TITLE: Philip, a Christian Missionary. MATERIAL: Acts 8: 1b-40; 21: 8, 9.	THEME: Missionary Stories The Ministry of Healing: Peter Parker "Opening China at the Point of the Lancet." Num. 6: 24-26; Psa. 121 and 124; Isa. 41: 10; Matt. 4: 23, 24; 15: 29-31; 25: 40; 28: 19, 20; Luke 10: 25-37; Acts 3: 1-10; 8: 4-8; 9: 32-35. D. THEME: Studies in the Acts Conversion of Saul (Paul). Acts 9: 1-31.	THEME: Missionary Stories The Power of the Word of God: Murata and the Bible in Japan. Psa. 119: 9-11; Isa. 40: 8; 55: 10, 11; Mark 4: 1-20; Eph. 6: 10-17; Col. 3: 16, 17; Heb. 4: 12. D. THEME: Studies in the Acts Peter's Visit to Cornelius. Acts 10: 1-48.	THEME: Missionary Stories Saving a Race: Sheldon Jackson and the Reindeer in Alaska. Psa. 67: 1-7; 145: 9; Prov. 27: 23-27; Luke 6: 36; 10: 25-37; Acts 26: 18; 1 Thess. 4: 10b-12; 1 John 3: 16-18. D. THEME: Studies in the Acts How Paul Became a Missionary. Acts 11: 19-26; 13: 1-3; 14: 1-28.		I N T E R M E D I A T E
		Leaders of Israel Part III	THEME: Leaders of Israel TITLE: Loyalty to Ideals: Josiah, the King and Reformer. MATERIAL: 2 Kings 22 to 23: 30; 2 Chron. 34: 35; the book of Zephaniah. D. THEME: Biographical Studies of the Old Testament TITLE: Josiah, the Reformer King.	THEME: Leaders of Israel Self-Sacrifice: Jeremiah, the Prophet Who Suffered to Save His City. Jer. 1: 11: 1-20; 12: 5, 6; 18: 1-6; 7: 1-7; 19: 1-11; 20: 1-6; 35: 1-32; 37: 11-21; 38: 17-28; 32: 6-15; 40: 1-6. D. THEME: Biographical Studies of the Old Testament Jeremiah, the Prophet Who Suffered for His People.	THEME: Leaders of Israel Self-Reliance: Haggai, the Man Who Roused Others to Work. Ezra 3: 1-13; 4: 1-5; 6: 1-18; the book of Haggai; Zech. 4: 1-10. D. THEME: Biographical Studies of the Old Testament The Exiles in Babylonia. 2 Kings 25: 1-12; Jer. 29: 4-7; Psa. 137: 1-4; Ezek. 1: 1; 2: 1-10; 3: 1-6, 10, 11; 11: 14-25.	THEME: Leaders of Israel Thoroughness: Nehemiah, the Reform Governor. Neh. 1: 1-8; 2: 11-18; 4: 1-14; 6: 1-11; 5: 1-13; 13: 15-22. D. THEME: Biographical Studies of the Old Testament Daniel, a Master of Dreams. Dan. 1: 1-2; 49; 5: 1-31; 6: 1-28.		I N T E R M E D I A T E
14	IX	Christian Leaders Part III	THEME: Later Christian Leaders TITLE: John Wycliffe, the Champion of Liberty. MATERIAL: Ezek. 34: 1-28; Luke 12: 54-59; John 8: 31-37; 1 Cor. 10: 1-13; James 1: 19-27. D. THEME: Early Christian Leaders TITLE: Paul in Philippi. MATERIAL: Acts 15: 36 to 16: 40.	THEME: Later Christian Leaders Savonarola, the Faithful Prophet. 1 Kings 22: 13-28; 2 Chron. 24: 15-22; Jer. 38: 1-6; Amos 3: 8; Matt. 10: 24-33; 23: 29 to 24: 2; Mark 6: 15-29; Rom. 8: 31-39. D. THEME: Early Christian Leaders Paul in Athens. Acts 17: 15-24.	THEME: Later Christian Leaders Luther, the Protestant Liberator. Kings, chaps. 21 to 23; Jer. 7: 1-11; Amos 7: 10-17; Rom. 1: 17; 5: 1-11; 8: 31-35. D. THEME: Early Christian Leaders Paul in Corinth. Acts 18: 1-17; 1 Cor. 1: 1-9.	THEME: Later Christian Leaders Zinzendorf, the World Missionary. Matt. 13: 31, 32; 28: 16-20; Luke 14: 25-35; Rom. 1: 8; 16; Phil. 1: 12 to 2: 11; 2 Tim. 1: 3-12. D. THEME: Early Christian Leaders Paul and the Mob at Ephesus. Acts 19: 1-21.		I N T E R M E D I A T E
		The Life of Christ Part III	THEME: Jesus Facing Opposition and Death TITLE: Jesus Nearing Jerusalem. MATERIAL: Matt. 20: 29-34; Luke 19: 1-10; John 11: 55 to 12: 11. D. THEME: Jesus in the House of Simon the Leper. MATERIAL: Matt. 26: 1-16; John 11: 55 to 12: 11.	THEME: Jesus Facing Opposition and Death Jesus Proclaimed King. Matt. 21: 1-11; Luke 19: 29-44. D. THEME: Jesus Greeted as King. Luke 19: 29-48; John 12: 12-19.	THEME: Jesus Facing Opposition and Death Jesus Showing His Authority. Matt. 21: 12-22. D. THEME: The Last Day of Jesus' Public Teaching. Luke 20: 1 to 21: 4; Mark 12: 28-34; John 12: 20-50; Matt., chap. 25. D. THEME: Jesus Exposing the Pharisees. Matt. 23: 1-39.	THEME: Jesus Facing Opposition and Death The Last Day of Jesus' Public Teaching. Luke 20: 1 to 21: 4; Mark 12: 28-34; John 12: 20-50; Matt., chap. 25. D. THEME: Jesus Exposing the Pharisees. Matt. 23: 1-39.		S E N I O R
16	XI	Christian Living Part III	THEME: The Christian and the Church TITLE: Church Worship. MATERIAL: Psa. 84; John 4: 11-26; Acts 18: 22-30; 2: 46; 47; Eph. 5: 15-21; Heb. 10: 19-25.	THEME: The Christian and the Church The Evangelistic Work of the Church. Acts 21: 8; Eph. 4: 11; 2 Tim. 4: 1-5; Acts 10: 34-43; Rom. 10: 6-15; 15: 14-24; James 5: 19, 20.	THEME: The Christian and the Church The Teaching Work of the Church. Matt. 4: 23 to 5: 2; 28: 19, 20; Mark 1: 14-22; Luke 1: 1-4; 2 Tim. 2: 1, 2, 14, 15; Eph. 4: 11-16.	THEME: The Christian and the Church The Social Work of the Church. Mark 1: 21-30; Acts 4: 32-37; 6: 1-7; 16: 16-24; 17: 5-9; Luke 4: 16-22; 10: 25-37; Matt. 25: 31-45.		

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 31 MAY 6	SECOND WEEK LESSON 32 MAY 13	THIRD WEEK LESSON 33 MAY 20	FOURTH WEEK LESSON 34 MAY 27	Departmental Groups	
							Plan 1	Plan 2
17	XII	The World a Field for Christian Service Part III D. Senior Quarterly Year III—Part III	THEME: The Problems of Youth in Social Life TITLE: Truthfulness of Speech MATERIAL: Prov. 16: 13; Zech. 8: 16; Psa. 15: 1, 2; 19: 14; Matt. 5: 33-37; Col. 3: 9.	THEME: The Problems of Youth in Social Life Faithfulness in One's Daily Task and Its Effect on the Community. Prov. 10: 9; Neh. 5: 14-18; Luke 16: 10-13; Acts 20: 34, 35; 2 Thess. 3: 6-10. D. Fidelity in One's Daily Task as it Affects the Community.	THEME: The Problems of Youth in Social Life Liquor, Tobacco, Opiates—A Social Menace. Prov. 23: 20, 21, 29-35; Isa. 28: 1-13; 1 Cor. 10: 23-33.	THEME: The Problems of Youth in Social Life Unclean and Evil Speaking and Profanity. Exod. 20: 7; Psa. 10: 7, 8; Matt. 12: 35-37; Eph. 4: 29-32; 5: 3-14; James 3.	S E N I O R	
18	XIII	The History and Literature of the Hebrew People Part III D. Young People's Quarterly Year I—Part III	THEME: The Hebrew Monarchy and the Kingdom of Israel TITLE: Assyria's Advance and Israel's Decline. MATERIAL: 2 Kings, chaps. 9, 10; 15: 17 to 16: 20. D. THEME: The Kingdom of Judah, the Exiles, and the Restored Jewish Community TITLE: Youthful Leadership in Loyalty to God's Law: Josiah. MATERIAL: 2 Chron., chaps. 33-35.	THEME: The Hebrew Monarchy and the Kingdom of Israel A Message from Amos: Impending Doom. The book of Amos. D. THEME: The Kingdom of Judah, the Exiles, and the Restored Jewish Community Heroic Fidelity of God's Messenger: Jeremiah. Jer., chaps. 1, 2, 18, 19, 26-46.	THEME: The Hebrew Monarchy and the Kingdom of Israel A Message from Hosea: A Call to Repentance. The book of Hosea. D. THEME: The Kingdom of Judah, the Exiles, and the Restored Jewish Community The Rechabites, Steadfast and Loyal (Temperance). Jer., chap. 35.	THEME: The Hebrew Monarchy and the Kingdom of Israel The Fall of Samaria, 722 B. C. 2 Kings, chap. 17; Isa. 28: 1-6. D. THEME: The Kingdom of Judah, the Exiles, and the Restored Jewish Community The Downfall of the Jewish State, 586 B. C. 2 Kings 23: 31 to 25: 30; Jer., chap. 52.	S E N I O R	Y U N G
19	XIV	The History of New Testament Times Part III D. Young People's Quarterly Year II—Part III	THEME: Survey of New Testament Literature (Interpretation and Defense of Christianity) TITLE: A Graphic Sketch of the Life of Jesus. MATERIAL: Mark 1: 1-22; 3: 1-11, 31-35; 4: 1-34; 8: 27 to 9: 8; 10: 17-31; 12: 35-37; 14: 12-72; 16: 1-8. D. THEME: Interpretation and Defense of Christianity	THEME: Survey of New Testament Literature (Interpretation and Defense of Christianity) An Interpretation of Jesus to Jewish Christians. Matt. 1: 1 to 2: 23; 4: 1-16, 23-25; 6: 1-34; 9: 9-17; 11: 25 to 12: 8; 12: 14-21; 15: 1-18; 20: 1-16; 23: 29-39. D. THEME: Interpretation and Defense of Christianity A Presentation of Jesus to Jewish Christians.	THEME: Survey of New Testament Literature (Interpretation and Defense of Christianity) What a Friend of Humanity Saw in Jesus. Luke, chap. 2; 4: 16-32, 38-44; 5: 27-32; 6: 27-38; 7: 11-15, 36-50; 8: 1-3, 40-56; 9: 46-56; etc. D. THEME: Interpretation and Defense of Christianity	THEME: Survey of New Testament Literature (Interpretation and Defense of Christianity) The First History of the Christian Church. Acts 1: 1-5; 2: 14-40; 3: 1-11; 4: 32-37; 8: 26-40; 9: 1-25; 10: 1-48; 19: 8-20, 23-40; 27: 1-44. D. THEME: Interpretation and Defense of Christianity	P E O P L E	
20	XV	The Bible and Social Living Part III D. Young People's Quarterly Year III—Part III	THEME: The State TITLE: The Christian View of the State. MATERIAL: Deut. 1: 9-18; 16: 18-20; 17: 8-20; 1 Sam. 8: 10-18; 2 Sam. 12: 1-12; 1 Kings 18: 17; 21: 17-27; John 19: 8-11; Rom. 13: 1-8; etc. D. THEME: The Industrial Order TITLE: The Return for Labor. MATERIAL: 1 Sam. 25: 4-17; 30: 21-25; 1 Kings 12: 1-5; Prov. 10: 16; 27: 23-27; Matt. 20: 1-15.	THEME: The State Serving the World. 1 Kings 4: 25; chap. 5; Esth. 1: 1; Isa. 2: 2-4; 10: 7, 11, 13, 14; 42: 1-4; 44: 28; 45: 4; 9: 6; Acts 12: 20; Luke 2: 1; 6: 46; Rev. 11: 15; John 13: 13; etc. D. THEME: The Industrial Order The Right Use of Money. Gen. 29: 13-20; Deut. 8: 18; Psa. 112; Prov. 30: 7-9; 31: 10-20; Matt. 6: 19-34; 19: 16-20; 28: 11-15; Luke 12: 13-21; 16: 19-31; 2 Cor. 9: 6-15; 1 Tim. 5: 8; 6: 6-10.	THEME: The Church The Community at Worship. Gen. 12: 8; 18: 19; Exod. 19: 1-6; 1 Kings, chap. 8; Isa. 10: 17; John 4: 20-24; Acts 13: 14, 15; 16: 13-16; 1 Cor. 11: 17-34; etc. D. THEME: The Industrial Order Ownership. Gen., chap. 23; 47: 18-26; Num. 27: 1-11; Deut. 15: 1-18; 1 Kings, chap. 21; Job, chap. 29; Luke 16: 1-13.	THEME: The Church The Church as a Teaching Institution. Deut. 6: 4-9; Neh. 8; Psa. 78: 1-6; Mal. 2: 1-9; Luke 1: 1-4; 2: 52; Eph. 4: 11-16; 2 Tim. 2: 2; 3: 14-17; Matt. 25; John 3: 16. D. THEME: The Industrial Order Partnership in Industry. 1 Sam. 30: 21-25; 1 Kings 5: 6-10; Neh. 4: 15-23; 1 Cor. 12: 12-31.	A D U L T	
ADULT		Special courses for parents and elective courses on special topics.					Adult	

II. International Departmental Graded Courses

This Chart covers the lessons for May in the Departmental Graded Course published and used by a group of denominations, INCLUDING THE Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 6 MAY 6	SECOND WEEK LESSON 7 MAY 13	THIRD WEEK LESSON 8 MAY 20	FOURTH WEEK LESSON 9 MAY 27
BEGINNERS Ages 4-5	THEME: Love Shown by Obedience The Gathering of the Manna. STORY MATERIAL: Exod. 16: 1-4, 14-31.	THEME: Love Shown by Obedience Gifts for God's House. Exod. 35: 4-29; 36: 4-7.	THEME: Love Shown by Obedience Stories Retold. To be chosen by the children.	THEME: Love Shown by Obedience Going on An Errand. Gen. 37: 1-4, 12-17.
PRIMARY Ages 6-7-8	THEME: Two Messengers of Jesus Doing God's Will Peter Trusted Again. LESSON MATERIAL: John 21: 1-17.	THEME: Two Messengers of Jesus Doing God's Will Peter Bravely Doing His Work. Acts 5: 12-42.	THEME: Two Messengers of Jesus Doing God's Will Review. Review the stories of Lessons 4 to 7.	THEME: Two Messengers of Jesus Doing God's Will Conversion of Saul. Acts 9: 1-19; 22: 3-16; 26: 9-11.
JUNIOR Ages 9-10-11	THEME: The Divided Kingdom Josiah Walks in David's Ways. TEACHING MATERIAL: 2 Kings, chap. 22; 23: 1-3, 25. PUPIL'S READING: 2 Kings, chap. 22; 23: 1-3, 25.	THEME: The Divided Kingdom Jehoiakim Burns the Prophet's Message. Jer., chap. 36. Jer. 36: 11-32.	THEME: The Divided Kingdom Jerusalem Taken by Nebuchadnezzar. Dan. 5: 1-30; Jer., chap. 39; Lam. 1: 1-6. 2 Kings 25: 1-12; Lam. 1: 1-6.	THEME: The Divided Kingdom Review. 2 Kings, parts of chapters 5, 6, 7, 13, 17, 18, 19, 22, 23, 25; Hos., chap. 14; Jer., chaps. 36, 39; Lam. 1: 1-6.
INTERMEDIATE Ages 12-13-14	THEME: Old Testament Heroes Gideon, the Man Whom Responsibility Made Great.	THEME: Old Testament Heroes Ruth, the True-Hearted.	THEME: Old Testament Heroes Saul, the King Who Would Not Listen to God.	THEME: Old Testament Heroes David, the Man After God's Own Heart.
SENIOR Ages 15-16-17	THEME: The Christian and the Church The Church and Evangelism.	THEME: The Christian and the Church The Teaching Work of the Church.	THEME: The Christian and the Church The Social Work of the Church.	THEME: The Christian and the Church The Missionary Work of the Church Throughout the World.

III. The International Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 6 MAY 6 Samuel, Judge and Prophet	SECOND WEEK LESSON 7 MAY 13 David, the Poet-King	THIRD WEEK LESSON 8 MAY 20 Elijah, the Brave Reformer	FOURTH WEEK LESSON 9 MAY 27 Isaiah, the Statesman-Prophet
6 7 8	PRIMARY	Great Men	TOPIC: Samuel, the Boy Who Served in God's House. MATERIAL: 1 Sam. 2: 18, 19; 3: 1-10.	A Shepherd Boy Chosen King. 1 Sam. 16: 1-13.	Elijah and a Poor Woman. 1 Kings 17: 8-24.	Isaiah, Who Was Ready. Isa. 6: 1-8.
9 10 11	JUNIOR	and Women	TOPIC: A Boy Who Heard God's Call. MATERIAL: 1 Sam. 2: 18, 19; 3: 1-21.	God Calls a Boy to be King. 1 Sam. 16: 1-13.	Elijah's Wonderful Victory. 1 Kings 18: 16-39.	Isaiah's Call to Service. Isa. 6: 1-8.
12 13 14 15 16 17	INTERMEDIATE AND SENIOR	of the Bible:	TOPIC: Samuel, the Upright Judge. MATERIAL: 1 Sam. 1: 1 to 4: 1; 7: 3 to 10: 27; 11: 12 to 13: 15; 15: 1 to 16: 13; 25: 1; 28: 3-20.	David as a Friend. 1 Sam. 16: 1 to 31: 13; 2 Sam. 1: 1 to 24: 25; 1 Kings 1: 1 to 2: 12.	How Elijah Defied Wickedness. 1 Kings 17: 1 to 19: 21; 21: 1-29; 2 Kings 1: 1 to 2: 12.	Isaiah's Work for His People. 2 Kings 18: 13 to 20: 19; Isa. 1: 1; 6: 1-13.
	YOUNG PEOPLE AND ADULTS	I. The Old Testament	TOPIC: Samuel, a True Patriot. MATERIAL: 1 Sam. 1: 1 to 4: 1; 7: 3 to 10: 27; 11: 12 to 13: 15; 15: 1 to 16: 13; 25: 1; 28: 3-20.	Lessons from the Life of David. 1 Sam. 16: 1 to 31: 13; 2 Sam. 1: 1 to 24: 25; 1 Kings 1: 1 to 2: 12.	What Modern Reformers Can Learn from Elijah. 1 Kings 17: 1 to 19: 21; 21: 1-29; 2 Kings 1: 1 to 2: 12.	Isaiah, the Statesman-Prophet. 2 Kings 18: 13 to 20: 19; Isa. 1: 1; 6: 1-13.

Bible Teaching in the Vacation School

By Elizabeth Colson

SOMETHING ails the world. Just what is the trouble? The question is being asked constantly in these difficult days and many answers are offered. "Lack of religion" is the answer given by many statesmen, ministers and men and women of affairs generally. A true statement, we all know, but too abstract for forming a definite working plan with the children. We welcome the answer given by Judge Crain as being exactly what we need. He says: "The need of the hour is obedience to the authority of God." His answer tells us where to find our teaching material, for the coming men and women must have the Bible in their lives in a way that the generation now in power do not have it. In no other book is the authority of God so plainly stated and illustrated by story after story from the lives of real and very fascinating people. A vigorous new interest in the Bible is the great need of the day, for with that interest will come study followed by convincing knowledge. The stories must be well told—and by that we mean, well chosen, with reference to the group who will listen—and thoroughly studied and enjoyed by a story-teller, who longs to share what she has found, and who is willing to plan new ways of reviewing stories already told more than once.

To all of this, the daily vacation Bible school is one of the answers. Daily, for several weeks, boys and girls hear, read and retell the great Bible stories, told by trained and interested teachers, becoming more and more convinced of God's inflexibility and of his loving kindness to the children of men. There are long stories that can be continued from day to day—the stories of Moses, of David and Joseph—vastly interesting to the children and all of them filled with most valuable material

for teaching what we most need to know. Children who have reached the hero-worshipping period of their lives come to know Jesus as their hero, and they go up and down the ways with him in true discipleship. A truly wonderful adventure!

"The Bible," says James Russell Lowell, "is crammed with life from cover to cover. You cannot put a needle in it anywhere and not draw blood." During the hot days of the summer vacation, in the shaded coolness of many a church, hundreds of children sit, deeply interested, as the book, alive, illuminating, and filled with romance and charm, is opened for them. They are not likely to open it for themselves, indeed only a sympathetic understanding friend can do that.

The word "school" implies a teacher as well as pupils and material. The real teacher it is who, when the book is opened, sets free a host of living people whose interesting lives tell of the beauty of obedience and the comfort of faith. Through the experiences of these childlike people of long ago, our children see clearly the meaning of law and order, love and honor. Surely during these hours of listening, thinking, dramatizing, under the right leader, a great reverence for God's book will develop, and not only that, but the Book of books will be invested with a lasting charm. The present-day ignorance of the Scriptures is not in the least to be excused. There is no reason why the wonders of God's book should not be known, and childhood is the time of memorizing. In vacation school a verse is learned every day, and these verses are so selected as to be a sacred possession to every child who makes the words his own. If Bible truths are to be the saving grace we be-

lieve them to be, these children, when grown, must be able to quote without hesitation, and to apply aptly. Now, while interest is keen, imagination rife, and while memorizing can be accomplished with very little effort, psalms are learned as well as the daily portion, and the story for the day makes the application.

There are times in the lives of all of us when doubt and darkness terrify. We feel unequal to some great task that has been given us to do, or our choice of action in a certain matter will affect the lives of many people. "Happy is the man who then can bring out from the treasure-house of his memory and say over to his great encouragement, the very words that his Master used." (Samuel S. Drury.)

Daily then, the children come, for several weeks, to learn how to love the Scriptures so much that when vacation school is over they will still "read, mark, learn and inwardly digest them." It was a wonderful idea, this utilization of the idle hot mornings of summer vacation in such an effective way. It can still be called vacation, since the hours are filled with recreation in the best sense of the word. It is in truth a Bible school, the Bible being the chief subject, and Bible stories and drills the main interests. School it surely is, for do not teachers and pupils come together to study the greatest piece of literature the world has ever produced?

"I want to know the way to heaven," wrote John Wesley. "God himself hath condescended to teach us the way. He hath written it in a book." The way to heaven takes one through the paths of life. The Bible is the guide and those who study it will walk humbly with their God.

The Religious Training of Young People in the Home

Suggesting Topics for Discussion at Parents' Meetings

By Caroline C. Barney

PARENTS of young people, eighteen, nineteen, twenty and twenty-one years of age, understand that their work of religious training is not finished. They are the ones who must awaken the deepest sentiments at this time of idealism and doubt. They must awaken reverence for the personality that is being slowly developed, through visions, ideals, disappointments, sacrifices and conquests.

I wish that every one who is interested in young people would read some of the recent novels and discuss with young people the characters in such books as, *The Master of Man*, Caine; *The Empty Sack*, King; *The Fog*, Pelley; *Alice Adams*, Tarkington; *Beauty—and Mary Blair*, Kelly; *The Moon Calf*, Dell; *The Briary Bush*, Dell; *Green Apple Harvest*, Sheila Kaye-Smith; *The Crystal Heart*, Bottome; *Far to Seek*, Diver. If Victor Stowell's father had helped the motherless boy, the sensitive young lad, to know himself, to fortify himself against temptation, Victor would not have had to descend into hell. If Roy Sinclair had known himself in his relation with others, he would not have traveled such a long road to love. If Nathan Forge had been helped to self-knowledge, had had his questions answered, he would not have groped in the fog so long.

Leading Them to High Ideals

Young people need to be led to a reverence for their own ideals and visions. Roy Sinclair's mother, through the slow years of his childhood, knew how to make a strong foundation for the eager boy's religious life. Through his love for poetry, for heroic tales, and for the beauty of nature, she led him to high ideals, to broad interests, to faith and joy and love. In *The Empty Sack*, it is Teddy Follett who is the empty sack that collapsed because it had not been filled. In contrast, there is Bob Collingham with his high ideals and strong moral purpose. In *Alice Adams* we see the tragedy of low aims; in *Beggars' Gold* by Poole, the joy of an ideal. Peter Wells resolves to win his far goal and we know that though he is thwarted for years, he will at the end make his dream come true. Read *The Trumpet-call* by Alfred Noyes, and *If* by Kipling, and *Visions* by Oxenham. There are many poems by present-day writers that help us to understand the hopes of youth, but let us not forget the older poems: *My Prayer* by H. D. Thoreau, *Ode to Duty* by Wordsworth, and *The Celestial Surgeon* by Stevenson.

There seems to be among some young people today a contempt for people who work with their hands. In a questionnaire in regard to ideals and vocations, several hundred high-school seniors recently answered the question: "What would you like to do after your graduation?" with the hopeless words: "Anything that means big money and not much work." We need a new emphasis put upon work, work done properly, neatly, rapidly, accurately; upon creative work, done with fearlessness, with some originality, with a certain joy. Transform work, interpret it through poem, story, picture and vivid description and give it new dignity and beauty. Prepare young people for creative work. Feed life on beauty, the beauty of nature and of art. Read *A Tale of Starvation* by Amy Lowell in her book *Sword Blades and Poppy Seed* and find how a man starved through the years was filled with a love for beauty so that his life was transformed. Make the work of the world romantic and marvelous, and far-reaching in its social significance so that young people will have a genuine respect for all workers. Read poems of work such as, *Work: A Song of Triumph*, Angela Morgan; *The Tiling of Felix*, van Dyke; *Pittsburgh*, Oppenheim; *Caliban in the Coal Mines*, Untermeyer; *The Smithy of God*, Clement Wood; *The Sons of Martha*, Kipling; *The New City*, M. Wilkinson; *The Wage Slaves*, Kipling; *I Hear America Singing*, Walt Whitman; *Real Glory*, Guest; *The Simpler Success*, Guest; *Songs of the Workaday World*, Berton Braley.

Stories of Workers

Books containing stories of workers are: *The Worker and His Work*, compiled by Stella Center; *Leaders of Industry*, Wildman; *Captains of Industry*, Parton; *Conquests of Invention*, Parkman; *Work-a-day Heroes*, Fraser. Teach the spiritualization of work. There is a joy in service. Humanity is the goal, not self. There may be the opportunity "to answer the dream of the master heart."

This discussion of work and the worker will give us many opportunities to reveal an appealing career. Is the temperament of our young people dramatic, philosophic or scientific? If the first, there are reporters, nurses, playground leaders to be developed; if the second, teachers, lawyers, ministers, social workers; if the third,

doctors, chemists, visiting housekeepers, county farm bureau workers. Let us discuss the characteristics of a good vocation: suitability, remuneration, health, safety and advancement. Discuss qualities needed: patience, perseverance, sympathy, thoroughness, responsibility.

We hear almost every day: "It's good enough," "It's pretty fair, so it will do," "I'll get by," "I'm out for my pile." I wish that we could hear from the youth of Christian homes: "Only the best is good enough," "I am willing to be judged by it," "I want the things that money can't buy."

Pictures an Aid

Pictures will aid us in our effort to make the life work a compelling thing. Pictures of the wonder of work by Joseph Pennell, pictures of workers on our mission fields, and from the collections of our cities.

A young man interested in floriculture is making a book of flowers and plants, with articles about Luther Burbank, pictures of flowers of the tropics, of the Alps, and of the Holy Land. He has included poems about flowers, too. Already, his work is made alluring, beautiful, and has been spiritualized by the training that he is giving himself. A girl interested in becoming a nurse has collected stories and pictures of nurses of the Great War, especially of Edith Cavell, and poems of hospital life, such as *In a Hospital*, *The Open Window*, *The Unseen*, found in a group of poems by Sara Teasdale, and *Convalescence* by Amy Lowell. She might include a list of humorous stories for adults, and bright, funny stories for children.

Parents need to know such books as *The Efficient Life*, Gulick; *The Chance to Achieve*, G. H. Betts; *Occupations*, Gowin and Wheatley; *Starting in Life*, Fowler. They need to know the bibliography included in the following: *Books to Grow On*, Buffalo Free Library; *Choosing a Vocation*, Brooklyn Free Library.

If, through the years in the home, we have given mental friends that will endure: Stevenson, Kipling, Masfield; if we have helped young people to have a reverence for friendship, we shall have shown them that the friendship that grows into love, that means comradeship and fellowship, is the ideal friendship. It is in the home that the ideals of love are kept fair and beautiful. Mary Blair in *Beauty and Mary Blair*, Eleanor in *Quin*, Roy Sinclair

in *Far to Seek* almost make shipwrecks of their lives when they mistake infatuation and passion for love. Nathan in *The Fog* and Victor in *The Master of Man* make the awful mistake.

It is in the home that religion is given depth and beauty. There comes the time in the lives of young people when doubt assails. Then, parents who are workers with God in creating life, know how to meet doubt with frankness and sympathy and a strong faith. There are books that will help: *The Life of Christ*, Dawson; *A Young Man's Jesus*, Barton; *Christ in Everyday Life*, Bosworth; *the Meaning of Service*, Fosdick. Through the simple presentation of the life of the Christ, young people will come to the declaration of their faith in the power of that life. They will say with Richard Watson Gilder:

Behold him now where he comes!
Not the Christ of our subtle creeds,
But the Lord of our hearts, of our homes,
Of our hopes, our prayers, our needs.

The Man of Galilee, tender, strong, majestic, will become the all satisfying ideal of young manhood and young womanhood, and the words of Rupert Brooke will be said again and again:

Now, God be thanked who has watched us
with his hour,
And caught our youth and wakened us
from sleeping!

So they will start out, our sons and our daughters, ready for the divine adventure, having received the great commission to serve, having understood the cost of discipleship, having had a vision of sacrificial love, and they will enter daily into the joy of their Lord.

Questions for Discussion

1. Respect for Self, Reverence for Ideals and Visions.
How shall we help young people to know their motives and purposes?
How may we develop in young people the power "to think accurately, to feel richly and generously, and to will vigorously"?
Is there danger in these days of neglecting the cultural side of education?
How may we lead young people to reverence for ideals through example, through books, and also through family history and traditions?
2. Respect for Work and Workers.
What is it that makes work valuable, the effect upon the worker through self-education, self-expression and achievement, or the material and spiritual contribution to the welfare of the world?
How shall we interpret work in terms of service, dignify work as a worthy human endeavor, and beautify work by letting the spirit of Christ control

A Talk for the Children's Church

THE GAME OF LIFE

ALL of us like to play games. They help us to control our muscles and our temper and they teach us how to be careful and how to play fair. Life itself is a great game. Some of the games which boys and girls play are like the game or work of life. The best athlete is the man who does his best whether he wins or not. He shares in "team work" and has regard for the help of others.

I have been thinking of some of the games we play and the lessons they teach. There is "Tag." We must all spend time in chasing things which are hard to catch. When we play tag we keep at it and just when we think we can't run any farther, we do it and then we win. There are some things worth having which we have to follow a long time. There is the game "I Spy." Here we are looking for things which are hard to find. A boy came into the house one day and said to his mother: "Where is my blue shirt?" She said: "It is in the usual place." He went and found it at the bottom of the drawer but he thought it ought to be on top just because he wanted it at that particular time. "I Spy" teaches us to keep searching and not to give up. We cannot always depend upon others to tell us where things are.

Then there is that old game, "Pussy

Wants a Corner." In it we compete for places. There are not enough to go around and there is always somebody who must be left out. Now this is fun as a game, but it is no fun if one is always left out of the good things of life. We are, therefore, trying to make a world where nobody shall be left out so far as the good things are concerned. Of course there are people who want to be left out of the work but that would not be fair either. Some of you have played the game called "Prisoner's Base" or "Prisoner's Goal." When you are caught some one must touch you before you can go free. We are all prisoners at some time and we need a friend to set us free. We ought to be such friends ourselves.

I also like another game called "Follow Your Leader." It appeals to our spirit of adventure and tests our courage. We have to jump the fence or crawl through it or wade in the water or run very fast along the road if our leader does. So this game also teaches us loyalty to our leader. We show our faith in him by the way we follow him. The great leader, of course, is Jesus Christ and the best thing in life is to follow him in his loyalty to God and his unselfish service for others.

ERNEST BOURNER ALLEN.

its—human relations? (Hartshorne, *Childhood and Character*, Page 208.)

How does God reveal himself to the toiler?

Discuss picture *Labor* by C. S. Pearce, in the Congressional Library.

Discuss poem *L'Envoi*, Kipling.

Discuss chapters of the book *Work*, Hugh Black.

3. Choosing a Vocation.

What principles should guide young people in their choice of a life work?

Should the healthfulness, safety and social standing of vocations be considered?

Make a study of various life vocations.

Make a list of the qualifications of your son or daughter for a certain vocation, as well as a list of the qualifications required by this vocation, and compare.

Use chart in book *Occupations*, page 304. (See book list.)

Use self-analysis card in *Choosing a Vocation*, page 27; in *Occupations*, page 311.

Study careers of Andrew Carnegie, Thomas Edison, Edward Bok.

Discuss the personality and individual characteristics of a successful man or woman.

Use the questions for self-analysis in the book *Vocational and Moral Guidance*, Davis, pages 78-80.

4. Frankness, Sympathy and Strong Faith Needed.

What knowledge ought we to have in order to meet the doubts of young people in a reasonable and adequate way?

5. Reverence for Friendship.

How shall we help young people to make and to keep friends?

What are the qualifications of a real friend?

Do popular songs and the movies make love seem to be a pastime?

What should be the preparation for marriage? (*Seven Ages of Childhood*, Cabot, Chapter 23.)

Discuss chapters of book, *Friendship*, Black.

Discuss *The Value of a Friend*, Stevenson.

6. Christ the Comrade of Young People.

Give incidents in the life of Christ which show ideal qualities of friendship.

What is the relation between self-surrender and self-fulfillment?

Is Christian service simply a ministry to men's souls?

How shall we create the sense of stewardship in those who possess wealth?

Chocolates or Children?

The story of a play without a rehearsal, how it all came about and what happened afterward, as told by the missionary education director.

"WE gave a little missionary play at our church school last Sunday without one rehearsal," said the missionary education director, "but it was the most effective thing we've tried out this year."

"Nonsense!" protested the friend who hadn't been in China.

"Oh, yes, Chinese style," agreed the friend who had. "You mean that you agreed on the story beforehand, and just went on to act it out? I didn't suppose American girls would take to it, though. How did you happen to hit on it?"

"Because it fitted the girls I had in mind for the program," confessed the director.

Given two high-school girls of ability, one who studies too much and the other not enough, a play which demands neither rehearsal nor memory work has a big advantage. Suppose in addition that both girls are natural story-tellers, losing themselves completely in a part; then the program given in Chinese style gives them a greater chance for a lesser amount of work than any other form except pantomime.

In this case planning was as much fun as presenting it. Starting from a germ idea in a missionary leaflet, the story was figured out by girls and leader in a half-hour conference. (The fourth character, the superintendent, agreed off-hand to be a candy merchant, but was not told the details of his part till twenty minutes before the play began.)

"I just *know* there's a story hidden in that, if we could only dig it out," said the director after the girls had read the paragraphs about the chocolate village.

"I should think it would make any American girl ashamed to eat so much candy if she knew it was keeping a little Indian girl out of school!" declared charming, curly-haired Ruth. "*It does me.*"

"But how would she ever know about it?" asked serious, wistful Rachel. "If I were an Indian child I wouldn't know any Americans, would I? Except missionaries. Would you be the missionary to tell her somehow?"

And there was a play fitted. With all three talking at once it was finally agreed that its purpose should be just what Ruth had suggested. How many characters would we need, if we planned a box? Perhaps five, the Indian child, the American girl, the director appearing as a mission-

ary, a candy merchant, and the superintendent of the first parish church school.

"Why couldn't the last two be the same?" queried Ruth. "He is a sort of salesman anyway."

Out of the four characters decided on, all but one had the great advantage of appearing practically in their own persons, so that they could feel free to say or do anything that came into their heads, provided only that it carried the story forward. The odd one, the little Indian girl, would have a compensating aid to the imagination in her costume.

It was further agreed that at a certain point all four should begin planning the box to be sent to India from the first parish church school. In studying the list suggested by the foreign missionary board, the girls pounced on the silver paper as belonging in the play "because it comes round chocolates, but the little Indian girl never sees any of it."

Stage properties needed, one sari (belonging to the school), one basket, one beaded purse from Paris, twenty one-dollar bills, six large candy-boxes, and ten cents' worth of silver-colored chocolates. The director was given the assignment of finding out how many places in town sell candy.

The story so far agreed on was typed by the director, divided into episodes and given to the girls for revision. After several puzzling points were cleared up, the final version was made as follows:

"Chocolates or Children?"

Description of the characters. (This information was all worked into the action or conversation.)

Ruth represents the average American girl, wanting a good deal and well enough off so that she can have most things that she wants. Is pleasantly self-confident, extravagant enough to pay top prices without a murmur; in general has a pretty good



Missionary and Children at Sholapur, India

time without bothering her head much about other people. When really touched as she is by the chocolate child's story, she responds quickly and shows executive ability in planning how to help.

Sinnatambe is a little Indian girl of twelve who lives in the chocolate-tree village. Her family lives by raising the chocolate plants and by picking the pods from the grown, palm-like trees. She works all day long, as do the other children, weaving little palm-leaf mats to protect the newly started plants. There are always hundreds of these in pots, shoots an inch high which must be protected from sun and rain. She speaks broken English because an older sister once went to a mission school for a few months.

Missionary Education Director is herself, but comes on as though returning from India with a special story to tell to the church from which she was commissioned a year ago. It seems that her station in India has been trying for a long time to teach the children of the chocolate village. She has often gone out with a native worker who has been trying to start a school there. However, there are no extra materials to teach them with.

One day the missionary read in an English paper that the United States spent \$40,000,000 for chocolates last year. The same day she learned that a British government airplane going from Bombay to Boston was offering free passage to three missionaries returning home. (This flight



First Standard Kindergarten, Madura, India

of imagination was suggested by the "chocolate child" herself.) By quick action she secured places for herself with Sinnatambe, an attractive child from this village. She intends to tell the child's story in her home church. Child insists on taking a basket along in case she should find any palm-leaves or pods to put into it.

They catch the first train from Boston to the missionary's home town. While she is delayed, arranging for return tickets, Sinnatambe goes into the nearest store to get warm. It happens to be a candy store.

Superintendent is himself, a capable, imaginative sales manager in a new rôle as candy merchant, selling chocolates to Ruth at top prices. Before the play is over he decides to go out of business since he has unconsciously been helping to hurt the life of the Indian child. At a certain point in the play he resumes his own part as superintendent in order to plan the box which the school is to send to India.

Episode One—In the Candy Store

Large table covered with bright-colored candy-boxes. The salesman is seen arranging his stock. Enter Ruth, very well dressed, swinging an expensive-looking bag. He does his level best to sell her candy at absurd prices. She criticizes and objects freely, is exceedingly hard to please.

Enter Sinnatambe with her basket, creeping timidly about as though hunting for something, looking lost and forlorn. Others do not see her yet.

Bargaining continues. At last Ruth buys the biggest box for \$17, carelessly peeling off the bills from a purse stuffed with them. Opens box, takes out silver-covered chocolate, carelessly flings away paper as she eats the chocolate.

Sinnatambe darts forward, seizes the paper with intense joy, smooths it out, plays with it, comes forward to beg for more. The two are perfectly astonished to see the strange child in foreign costume; ask who she is, how she got there, etc. She

does not know why she has come but tells how. (Omitting the name of the missionary.) In answer to further questions she describes her life in the chocolate village. Both Ruth and the superintendent are quite taken aback to learn that she has been practically a slave all these years to supply them with chocolate. Ruth warmly puts her arms about the child and begs to know how she can help her.

Episode Two—The Candy Store

The moment Ruth says she is sorry, the missionary enters wearing a tiny church flag. Recognizes Ruth and superintendent as church friends whom she hails with great delight. Reminds them of her wonderful commission service last year. In answer to their astonished questions explains briefly why she has come. Asked why she has returned so soon, hesitates. Didn't know the superintendent had gone into the candy business, doesn't want to hurt his feelings. To gain time asks how many candy stores there are in town? Is business good? Learns that there are

sixty. The biggest sells on the average twenty-five dollars' worth of candy a day, with fifty dollars on Saturdays. Well, *if the town is eating all that candy, it owes something to the children who get the chocolate for them, doesn't it?* Others agree; this is the key idea from this point on.

The superintendent, thoroughly impressed and anxious to help, wishes it were only Sunday so that he could put it up to the first parish church school. All close their eyes and wish. It happens! (Two juniors, previously warned, remove the candy-table. Without screens or curtains, the actors couldn't think of any other way to change the scene!)

Episode Three—First Parish Church School: Planning the Box for Sinnatambe's Village

The missionary wants to know if the school is raising any money for India this year, whereupon the superintendent proudly points out the chart and says they're out to get thirty dollars. Would they also send her a box for the chocolate village? Indeed they would. The four spontaneously plan the box on the stage, having a thorough knowledge of the foreign missionary board's list. Presently the superintendent wants to know if the juniors aren't coming in on this? Certainly they could save silver paper for the kindergarten children over there. Silver paper from candy? But that would keep on hurting Sinnatambe. No, from films, yeast-cakes, etc.—What else? Missionary says she has full list with her, brings out fifty typed lists which Ruth immediately goes off to distribute among the classes. Missionary then leads Sinnatambe away since they must start back this same day.

The superintendent draws the threads of the play together, suggesting that all supplies be ready inside one month. In his (Continued on page 378)



Kindergarten children playing "Household occupations." They are grinding grains with an imaginary rolling stone on a block of stone

Children's Garden Work an Aid to Good Citizenship

By Ellen Eddy Shaw

PEOPLE should never lose sight of the fact that certain subjects which represent perhaps the fact subjects of the world, such as arithmetic, grammar, geography, and languages, must always be used in the training of the mind in much the same way as we use the gymnasium to train the body. But there are other subjects and other work which, coupled up with our training subjects, should be used to guide that greatest factor in our minds, the imagination. Among these subjects one would place, perhaps almost at the head, nature study and its child, the garden movement. This great subject of nature deals with the world in which a child is going to spend all of this earthly period of life. It sets forth in splendid pageantry the miracle and marvel of life. It lends itself, as no other subject in the world can, to an establishment in the nervous fiber of children of a great faith in God and an understanding of his miracles, and of that greatest miracle of life, the production and reproduction of the people, the plants, and the animals of this world.

Nature constantly asks questions if one knows how to read them; nature is constantly answering questions if one knows how to read the answers, and we have a very few subjects in education which ask and answer their own questions. It is here that the outdoor garden plays its strong part. Here a child enters a natural world; here under no forced conditions of assumed problems does he meet real problems, the answers for which he can work out and read for himself. In arithmetic, while one may be able to find many real problems, a great many of them are forced, not so many perhaps in this present-day time as in yesterday when children were asked to paper rooms, rooms they never saw, rooms they never desired to paper. Under arithmetic such real needs as the following might be included. Each year when we lay out the children's garden at the Brooklyn Botanic Garden, a class in surveying comes from a neighboring high school to find our two right angles from which we work out our gardens. This is a real problem, not an assumed one.

To point out some strong educational features, real and not assumed, in garden work, take a day or two in this garden for



Courtesy of the Brooklyn Botanic Garden

children at the Brooklyn Botanic Garden. This is run purely and simply to train children along the lines mentioned above. This is a garden for about one hundred and seventy-five boys and girls. Prior to the opening of the outdoor garden, in February, the boys and girls have learned to make plans for their gardens, have chosen those things they desire to plant—this under supervision—and know all their seeds at sight. They have planted model gardens in the greenhouses so that they may know each seedling by its own particular plant characteristics before they plant outdoors. What advantage has this in training? In the first place, it represents the type of thing one should do all his life to prepare for any good task, the study beforehand of a problem, the weighing of its possibilities, the cultivating of one's powers of observation in learning all the materials to be used, the precipitation of the mind forward—a quality of the imagination—in visualizing the garden as we hope to see it, and careful attention to details. Carry this over later into the child's business,

professional, and social life in his community. Are these not all qualities which he needs to use constantly in his civic and religious life? These qualities may only be acquired by early, persistent drill. Garden work is most valuable in that a child sees the result of whatever he does and cannot evade it. The first point, that of seeing the result of whatever he does, may be seen in many, many subjects offered to boys and girls for their training, but the second

point, that of not being able to evade the result, is perhaps rare. One stands up and recites in geography, or history, or in English, and many times the wrong answer may be finally made to assume the cloak of right. But after a child has laid out his garden, has planted his seeds, then, indeed, whatever happens is the result of either his careful attention to his planting or his carelessness in following his plan, his careful or careless handling of his seed, his following absolutely the depths and distances for planting. "Whatsoever a man soweth, so also shall he reap." We might change that and say, "In whatever way a child planteth, in just such a way shall his seed come up."

I would place before you here some of the methods employed in this particular garden to assist in the training of boys and girls in those qualities which, carried over into the future, make valuable citizens of our great democracy. When a child enters the garden house the first thing in the morning, he registers his own name under the right date on sheets prepared for that purpose. Note that he does not have a teacher register it for him, but he looks under the date and registers for himself. This is training in self-reliance and exactness. Next he walks through the garden house, out the back door and reads a bulletin board upon which he finds the directions for the day. Considering these directions he goes back to the house and chooses his tools, training in aptness and training in judgment. If he is going to cultivate, let us say, his lettuce, he chooses a hand cultivator. If he is going to cultivate between the hills or rows of corn, he selects a hoe. He makes up his own mind. If, in the selection, he chooses the wrong tool and by the use of it, and with the check-up of his teacher, he finds that he has made a false step in judgment, he profits by it, and develops a better quality



Courtesy of the Brooklyn Botanic Garden

Preparing the soil properly so it may yield its increase

of exactness and judgment, which is so necessary for the future citizen if he is to be an agreeable, helpful and constructive member of society. Then he goes out into the garden and applies his lessons in planting, thinning, or cultivating—all those processes which go to make up the work of any small garden—and lessons which work out in his character two great tests, observation and exactitude.

His garden made, and his seed in, then comes the struggle with garden pests, a part of the thought that he must give later on to the struggle in the community against pests which menace the health and cleanliness of public peace. Before him in his little garden, or his larger garden, is a miniature world, a living world which reacts well or poorly to the type of treatment and the care and thought he is putting on this particular piece of work. His neglect of his garden is immediately shown in the response of his plants.

All through his life his acts are going to act and react upon those about him. He learns patience and care and hope as the blossom comes and the fruit sets—that great miracle of life we call reproduction. More good, sound, simple, unforced sex training can be given in the garden than in any other one subject in the world. It has no parallel for such an opportunity. More harm has been done by forced lessons in this line than by never having given any lessons. Here we have spread open before us such nature miracles of the Lord which help to put appreciation and awe and reverence into the minds of young people.

Great opportunities along interesting lines spread thus before us; the study of plants by families, the careful selection of the best flowers and fruits for seed; and here again the opportunities for helpfulness one to another and for generosity are almost unparalleled—older boys and girls trained to assist the younger ones, lessons of dependence and interdependence, baskets of flowers and fruits given away—all opportunities for generosity. Flower beds are cared for, not by individuals, but by groups, and thus lessons in community

helpfulness are given to our visiting guests.

One of the greatest points for placing nature study and gardening in our schools and communities is this—the dealing constantly with real things under real conditions. That is life, is it not? As one thinks on such a subject as this the imagination quickens, vision opens up. In such a work, widespread as it ought to be throughout our country, the future generation should rise up and from it should spring vision, reverence, hope harnessed with exactness, precision, discipline, all these growing naturally out of the subject unforced. Discipline in almost every other line is more or less a forced matter, but in this subject it arises naturally and has to be naturally settled, and that settlement comes in only one way.

Bound up with garden work ought always to be very definite plans made by trained people so that the imagination shall not run riot and so that the purely tangible result, such as a crop result, shall not loom

too large in the minds of the children. Good crops, like right answers in arithmetic, are the result of good work. Right answers and crop results obtained without the proper steps leading up to them are as empty and valueless as the husks that the prodigal son found in his riotous living. And so, as ever, we find ourselves still in this subject coming to a word spoken thousands of years ago, but still in practice in everyday life. "Whatsoever a man soweth, that also shall he reap." "Consider the lilies of the field, how they grow." To all those who are looking for an ideal democracy and who are working toward that end and aim, one would repeatedly say, "Is it possible that we are to acquire that end, unless in the training of children we choose carefully so that the imagination—that great and unreliable pilot within all of us—shall be trained along such lines that when it runs leaping ahead, it shall never take wild leaps, but always run in those channels which make toward the success, not of the individual, himself, but of the community at large?" It might be well if we thought more often of these lines from Ruskin:

"To watch the corn grow and the blossoms set,
To draw hard breath over plowshare or spade,
To think, to read, to live, to pray—
These are the things that make men happy."

Oh, Painter of the fruits and flowers,
We thank thee for thy wise design,
Whereby these human hands of ours
In nature's garden work with thine."

Froebel.



Courtesy of the Brooklyn Botanic Garden

Checking up crop lessons in the interest of accuracy and good business

Children's Garden Work an Aid to Christian Character

By Jessie Eleanor Moore

TO dig in the earth, to plant a seed and see it grow is part of the birthright of every child. All that has been claimed for garden work in the education of children in the foregoing article is true. The opportunity to deal with real things under real conditions—to live through a real experience and not try to learn facts divorced from life—to ask questions and to answer them with the same material and so learn the meaning of developing life, to purpose, plan, carry out one's plans and judge the result, the four necessary steps in real thinking and problem solving, these are all of unparalleled educational value to the coming citizen. One cannot help wondering at the blindness of certain human beings; it may be the teacher or it may be the school committee, as one passes the average rural schoolhouse with its bleak cheerlessness unrelieved by a single bit of bloom or green. Does the average rural church look any better?

One cannot help wondering at the blindness of some of those who conduct church vacation schools in places where nature is all about them and at a season when she is at her best, but who never think of taking their children out under the dome of God's sky. It is a boon to the children of the noisy streets to gather them in from the sweltering heat to the coolness of the church rooms. It is a crime to take the suburban child or the rural child and shut him up in a classroom for three hours on a summer morning when all nature calls. Not that he should be set free to wander as

he will when the summer hours can be so advantageously used to eke out his brief opportunities for religious education. But gardening is of more value than the usual program of hammock making or basket weaving. To the values suggested in the preceding article must be added the pure joy of such work which is of major importance and the benefit to health of being happily engaged in the sunshine and fresh air.

But religious education is concerned with still deeper things. Froebel says in his commentary on the mother play entitled "The Little Gardener":

"If to a child's sole care is left
Something which, of that care bereft,
Would quickly pine and fade,
The joy of nurture he will learn."

Occasionally curiosity or impatience prompts the young child to dig up his seeds to see if they are growing, but with a very little sympathetic oversight his garden flowers are tended as if they could feel. This spontaneous expression of nurturing care is of the utmost importance in religious growth.

In this impulse Christian experience begins. Professor Coe says: "We love God only when we take his point of view and we can take his point of view only through some experience of our own in which we actually exercise Godlike interest in an-

other." That other need not always be human. It may be anything alive. "I just love this little flower," a little girl was heard to say as she wielded her tiny watering can, "but I love it most when I know it wants a drink." The child instinctively assumes the parental attitude toward the living thing but in that experience comes to love and understand God.

Moreover, gardening is a cooperative job. Human beings work with the Giver of Life for the results. So does all progress come in this world. God's hungry children are not fed unless his fellow workers, sharing his purpose, reach out the providing hand or so plan that living conditions shall be better. His kingdom does not come without human effort. "Heavenly Father doesn't do things alone," said a little beginner one day when they were discussing watering flowers, "he 'spects children to help." Christian service will be well done only by a generation with that truth burned into their hearts.

The modern educator is continually preaching about the school of real living. Under the spell of this ideal, curricula have been made over. Children no longer cover slates with meaningless sums, but learn arithmetic while buying their lunches or determining the amount of a certain material needed to carry out a class project. They do not study about government but make their own rules for the conduct of the school. They do not watch their opportunity to cut across the lawn when the teacher is not looking, but they sow the



Courtesy of the Brooklyn Botanic Garden

Midsummer in the Garden

seed, put up the "Keep off" signs and see that they are obeyed. They are given the opportunity to live their civics and are looked upon as real factors in community affairs.

The essential point in such a program is that the projects entered into are real—the things which the school needs to get done—and that they are not make-believe situations invented to serve the purposes of education. Children can share responsibility for the institutions to which they belong and the educational value of any institution, family, school, or church depends on the opportunities for such sharing.

Here is a practical use for gardening. The grounds and buildings may be beautified with the products of such work. The rural or suburban church may be able to give each child in its vacation school a plot of ground. The blossoms from such gardens may decorate the pulpit or the various classrooms on Sunday. The child who has arranged them is developing a real sense of ownership and attitude of responsibility as he views them from the pew and thinks, "*My* flowers in *our* church to-day."

Many teachers who think that the churches where they work have no such opportunity will find a narrow strip of earth somewhere about the walls where ivy may be planted if she will but go out and look. I remember such an ivy planting in my own childhood. Changes of residence and new duties have called me away from that church but I cannot pass by without a thrill as I look up to its ivy-grown walls, "Isn't that church pretty. And I helped plant that ivy." The feeling of interest and ownership will never quite fade even though I never step inside its doorway nowadays.

Even the city church will look the more friendly and its silent walls will preach a message of beauty by the aid of a few well-cared-for window boxes. "But the window sills slope and the trustees don't want them," says the pessimistic teacher or her lazy sister. "One simply can't do anything in these dark rooms." Dark rooms! How fortunate you are! Bulbs grow all the better for being started in the dark and how the blossoms will brighten those barren rooms in the early spring when the heart of the city dweller is longing for the out-of-doors.

But another use for the products of the garden or the dark room where the bulbs are started! The teacher of religion is constantly seeking opportunities for giving and service to others, for this is the very heart of the Christian religion. Money gifts are never highly satisfactory for young children because, except under rare conditions and excellent home cooperation, the money is not the child's own. The flowers in one's garden or the bulbs raised in a painted jar or decorated tin can may be one's very own and entirely the product

of one's own labor. And nothing that a child can give is more appreciated or brings more cheer to the shut-in or the child in the hospital. The deprivation of the shut-in who cannot go to the park to see the spring beauties or even walk in her own garden is easily understood even by little children.

"What shall we do with our pink tulips when we go home?" asked a teacher as her flock were gathered, with wonder in their eyes, about the pot of brilliant color in the middle of their circle.

"Take them home with us," promptly answered the children.

"How can we?" questioned the teacher. "There are eleven of us and only one plant."

The children looked puzzled, but a picture brought out from its hiding place at that moment gave them an idea. It was a

picture of a little boy with an Easter lily in his arms, ringing a door bell.

"He is ringing the door bell," said one child.

"Who will come to the door?" questioned the teacher.

"His friend, who has no Easter flower," said another child. "Then he will say 'Happy Easter' and she will say 'Thank you.'"

It was easy to think of some one whom they knew who had no Easter flower and soon they were out on the street, carrying their precious pink tulip to an old lady of the congregation in imitation of the boy in the picture. Such experiences teach that:

"To love, to pray, to serve, to share,
These are the things that make men
happy."

Play-Work By C. E. Cushman

BY the use of an electric map made by a class of boys in one of the churches of Iowa Falls, Iowa, we believe we have learned one of the lessons in this great subject of play-work. In one respect this map is different from all others of which we have heard. With others, so far as we know, the light comes on at the top of the map when the right contact is made. But that diverts the attention from the very spot which should be emphasized. We have discovered a way of making the light come on at the right place by putting it in the end of the pointer. It works perfectly.¹

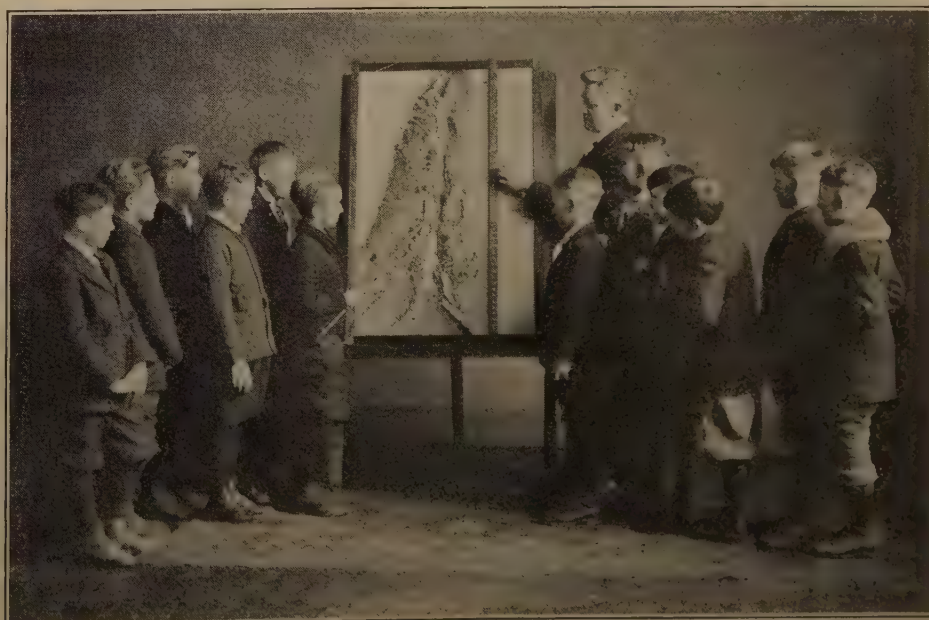
Do you know that in the gospel records only eighteen cities or towns are mentioned in connection with the life and work of the Master? By the principle of play-work the ability to do this is very easily acquired by any child. Learning to locate just one place each day will cover the field of Jesus' labors in about two weeks. And one month

¹For a description of how to make an electric map, see THE CHURCH SCHOOL, February, 1921.

will cover the most important places mentioned in Old and New Testament history. There are a number of different ways by which this test of one's knowledge may be made with such interest that it is "just fun," as the boys say.

Each boy may be assigned to tell about the things that happened at just one place, then a different assignment may be made the next week. The game can be played as the old-fashioned spell-down. In our opinion the trouble with the average map for the average person is that it gives us too much for our money. Is it not better for a child to have certain important places stand out clearly and distinctly than to have so much that is unimportant and vague?

This map can be made by any class of boys at comparatively little expense. It can be made in relief with papier mache or in the flat. It will take some work, but it pays.



Among Recent Books

American Citizens and Their Government, by Kenneth Colegrove. The Abingdon Press, New York and Cincinnati. \$1.75, postage 15 cents.

THE purpose of this volume is "to present in brief compass a general view of the American government." . . . to give the average American citizen and voter "a broad survey of the vital factors in our national, state, city, and town government." Constitutions, national and state, citizenship and suffrage, political parties and platforms, the President, Congress, the departments of the national government, national problems, the courts, state and local governments, and present tendencies in development, are all discussed at length. To those desiring a clear and concise description of our governmental structure and political procedure, this volume will be helpful.

The Honesty Book. Prepared and published by the National Honesty Bureau, 115 Broadway, New York.

There are some who assert that character cannot be built up by taking the virtues, one at a time, and talking about them. Life is too complex and our experiences are too subtly interwoven for such a simple procedure. But here is a business man, "for many years an officer of the National Surety Company of New York," who feels that dishonesty and crime are so prevalent that something positive and definite must be done to counteract the present tendency. Accordingly he has founded The National Honesty Bureau and engaged as its Managing Director William Byron Forbush, well known as a pioneer student of the boy problem. It is proposed to introduce definite talks into the teaching in the public schools, to suggest honesty as a subject for themes in English compositions, to stimulate discussion of problems involving honest dealing and fair play, and to call attention to the moral values in the day's work, in the school, on the playground and in the home. By all these means it is hoped to appeal to the sense of fair play, the ambition to succeed, to the feelings of pride, patriotism and admiration of the heroic. The author has assembled a large amount of suggestive material, suitable for use by teachers in day school or Sunday school and by parents in the home. Those who are interested in pursuing the matter further may write to The National Honesty Bureau, 115 Broadway, New York.

The Church at Play, by Norman Richardson. The Abingdon Press, New York and Cincinnati. \$1.00, postage 15 cents.

The sub-title indicates that this book is addressed to Directors of Social and Rec-

reational Life. We suspect that its readers will not be confined, however, to those who have a professional interest in providing recreation programs, but will be welcomed by all those who are responsible for planning profitable social evenings and recreational activities.

The first part of the book deals with the theory of play and its importance in the church's program. Valuable suggestions are given regarding supervision of play, the objects to be attained and methods to be employed.

A chapter is devoted to the community aspects of recreational leadership, for both city and country, including a year's program of recreation. Another chapter discusses the needs of children and suggests numerous games and plays suited to their interests. The Scout and Camp Fire movements are analyzed with reference to their availability as part of the church's program. And a chapter on dramatic play contains many helpful hints.

The second part of the book contains descriptions of a large number of plays and games, so arranged as to be easily accessible. With reference to some of these it may be questioned whether they are worth including even in a book on recreation, if we are to assume that our plays and games and songs are all to have some value. However, their popularity in summer schools and similar gatherings would seem to indicate that the young people find in them a harmless relaxation which may be their sufficient justification.

A Missionary Asset

(Continued from page 362)

muslin have come from this class. Crochet yokes and edgings of lace are fashioned to put on underclothing when sewing school begins.

Last year they specialized in bright-hued sweaters of pumpkin, old rose, peacock, white, and scarlet. Attractive collar and cuff sets gave the dainty finishing touch to these.

Incited by these girls all the Mission neighborhood was knitting sweaters. Last year twenty-five dollars in prizes was given at the County Fair to eleven of our girls who entered some of their work.

Singing vacation-school songs at home, inducing neighborhoods to make some of their pretty work, beautifying their homes with dainty touches, earning Christmas money by making and selling things made by their own hands, drawing their parents to the church—are some of the results of a daily vacation Bible school.

Chocolates or Children?

(Continued from page 373)

closing prayer he thanks our Father that we have had a chance to learn about these other children of his, and that we are going to have the chance to do something for them.

Perhaps the whole program took fifteen minutes. It was alive from start to finish with the generous imagination and sympathies of splendid girls who really felt sorry for Sinnatambe and thought their school ought to know about her. They could put themselves thoroughly into it because when they had vividly worked out the situation, the words and actions came of themselves. It was not a program put over on them but one which they put over. They were thoroughly backed up by a superintendent who put into it his own natural gifts of selling and organizing ability.

Supplies began coming in the very next Sunday. The primaries, who did not see this program, but who had been told other stories of India, heard of the box, begged to help, and brought a scrapbook of American children. Sinnatambe must learn to sew, said an intermediate class, hence a dozen beautiful cretonne sewing-bags filled by the juniors with needles, pins, safety pins and spools of thread. She must learn writing and arithmetic, therefore a stream of notebooks, pads, erasers and pencils. And since one junior class decided that she ought to learn to play also, they dressed a dozen dolls of their own accord.

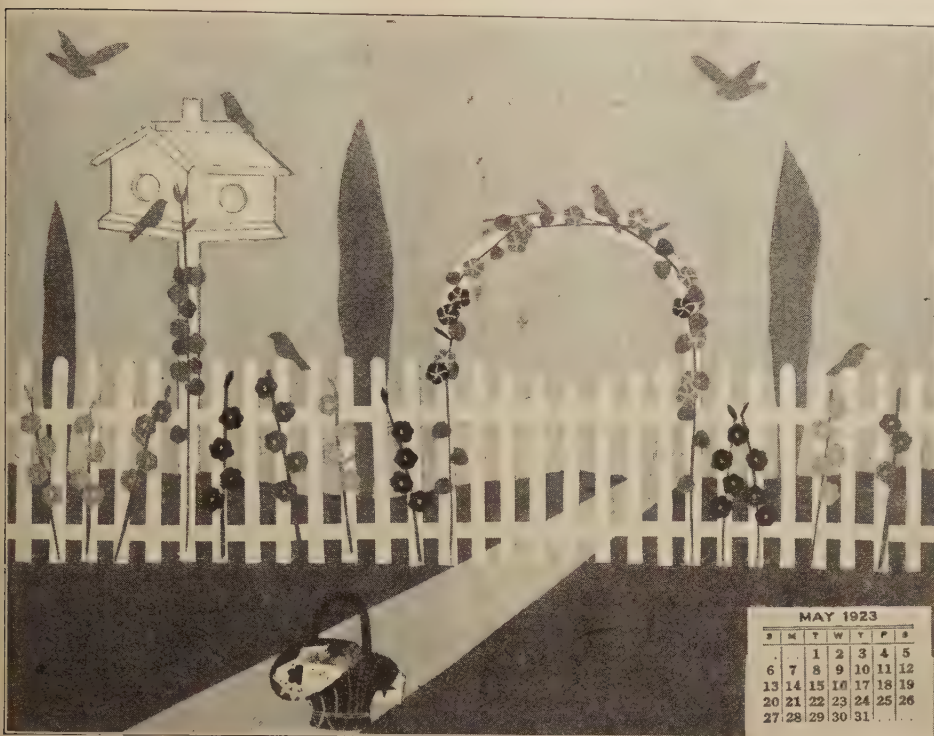
A Dedication Service

In accordance with the custom of this church school, each class brought its gifts to the platform, where the minister accepted them with a brief service of dedication. Volunteers were then called for to help pack the box the following week. Last of all, the two girls made up their own two-page record in the church-school scrapbook. On one page are two newspaper clippings about the program and the box, on the other duplicates of the three customs declaration tags which went off with the three eleven-pound cartons. By that time the missionary education director was deep in the next thing—in this case a reading contest with mission study books to win honor grade for the school.

Program Proves Satisfactory

For several reasons this Chinese-style play was a very workable, satisfactory program. It needed little time but much interest. It used natural ability in a worthy cause. It made the path from knowing to doing clearer than is usually possible because the box was planned as a part of the play itself. Its delighted reception and the instant response which it aroused is one more proof that the average church school would leap to service with enthusiasm "if they only knew."

A Birthday Poster



¶ The above picture is a reproduction of a poster made by the superintendent of a Primary Department in a Kansas City Sunday school. Among others it was exhibited at the International Sunday School Convention at Kansas City. It will serve as a guide to beginners' or primary teachers wishing to make a poster or blackboard drawing for the month of May.

¶ For a poster make the foundation of light blue cardboard or cover paper; the ground of green paper with a strip of light brown for the path. Cut strips of white paper for the fence. The flowers and birds may be cut from crepe paper. Make the birdhouse of white paper and the trees, of course, from green.

¶ If used as a blackboard decoration, the poster will be effective if drawn with colored crayons.

Training the Teachers

(Continued from page 349)

In addition to the aforesaid training the members of the teaching staff should also be given a course of intensive training immediately preceding their launching upon actual vacation school-work, which training should cover a period of at least four or five days.

In conclusion, may I again affirm that we cannot afford to arrange courses of training for vacation school-teachers which cover probably merely a period of from one to two weeks and then content ourselves with the idea that we are in this way adequately preparing teachers for the important work of an efficient church vacation school. We need to center our efforts upon organizing and maintaining a standard training school where teachers are prepared adequately for the three-session church school (Sunday, vacation and week-day school). Our denominational colleges and graduate schools must furnish us with the right kind of leaders for both the local church school and the community training schools in order that the work of religious education in the local church may meet the needs of our day and generation.

A Mother and Her Son

(Continued from page 343)

to share in the world's work are taking myriads of them away from the home life in a degree hitherto unknown. Young women get a taste of public life and service and minimize the values which lie in the less exciting, more exacting, yet most vital service of the home. The world can never get along very far or very well without mothers like the mother of Jesus. She did for her boy what no one else, nor any institution, could ever do. Devoting him to God in simple consecration, taking him to the great Thanksgiving service of the nation, bringing him regularly to the service of worship in the synagogue, teaching him obedience, and traveling with him wherever she could in the journey of life, she made her contribution to his Messiahship, his mastery, and his message. We Protestants do not exalt her after the fashion of our Catholic friends, but we do not forget her noble example and the unselfishness of her life.

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Current Motion Pictures

Reviewed by ELISABETH EDLAND



First National.

The Hottentot

The Hottentot. 6 reels. Exchange, First National, 729 Seventh Avenue, New York City. A young yachtsman is mistaken for a famous jockey, because of the similarity of their names. When asked by a girl to ride her horse in a steeple chase, he tries to explain that he has a great fear of horses, but finally consents. After many amusing situations he wins the race and also the girl, and discovers that he is no longer afraid of horses.

Racing Hearts. 6 reels. Exchange, Famous Players-Lasky Corporation, 729 Seventh Avenue, N. Y. C. The story of two rival automobile manufacturers and a thrilling race for the Vanderbilt Cup. The romance consists of the love of the son of one of the manufacturers for the daughter of the other, and how he helps her to win the race. The following elimination is suggested; in the last reel, scene of man knocking another down.

The Message of Emile Coué. 2 reels. Exchange, Educational Film Exchanges, 729 Seventh Avenue, New York City. M. Coué illustrates his famous theory of self-healing through auto-suggestion.

Isaac and Rebekah. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, New York City. The Holy Bible Series, chapter 9. Death of Sarah; Journey of Abraham's servant to seek a wife for Isaac; Isaac's marriage.

Jacob and Esau. 1 reel. Exchange, National Non-Theatrical Motion Pictures. The Holy Bible Series, chapter 10. Jacob obtains Isaac's blessing; Esau's sale of his birthright.

The Mysterious Bat. 1 reel. Exchange, Pathe, 1600 Broadway, New York City. Aesop's Film Fable. A cat and a mouse go hunting together and have much trouble trying to shoot the mysterious bat which they finally discover is a magician. Pointing to the moral, "It matters not how good you are, some one is always better."

The Runaway Dog. 1 reel. Exchange, Fox Film Corporation, 130 West 46th Street, New York City. The story of a mother dog who rescues one of her little puppies

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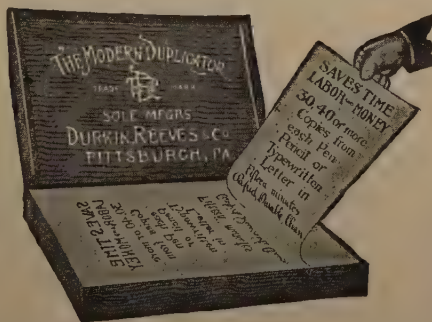
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The International Sunday School Council

(Continued from page 341)

In accordance with the above arrangements, the Lesson Committee will operate next year on a budget of \$5,000.

Another feature of the meeting of the International Committee was the discussion of the proposition of the General Secretary to establish a periodical publication which shall serve as an official organ for the International Council. The idea was received with favor and referred to a committee of nine members who are to investigate and report their findings to the Board of Trustees, who are given power to act.

Another matter of great importance was the coordination of the work of the Daily Vacation Bible School Association with the work of the International Sunday School Council. According to this agreement the Daily Vacation Bible School Association is to continue its organization for the present, but will promote its work, so far as possible, through the International Sunday School Council.

According to the constitution of the International Sunday School Council, deliberative groups of professional workers may be organized. The value of such a provision may be seen from the fact that ten such groups are already organized and functioning. They are as follows:

1. Children's Work Section.
2. Young People's Work Section.
3. Adult Work Section.
4. Directors of Religious Education Section.
5. Editors' Section.
6. Publishers' Section.
7. International and National Executives' Section.
8. State and Regional Executives' Section.
9. City Executives' Section.
10. Professors of Religious Education Section.

These are all professional groups. The constitution also provides for the setting up of non-professional conference groups as may be found desirable.

Lansing F. Smith is the chairman of the new Board of Trustees, a body numbering eighteen members, which will possess executive functions in the interval between meetings of the Executive Committee.

With the reelection of the present staff of International workers the Executive Committee adjourned.

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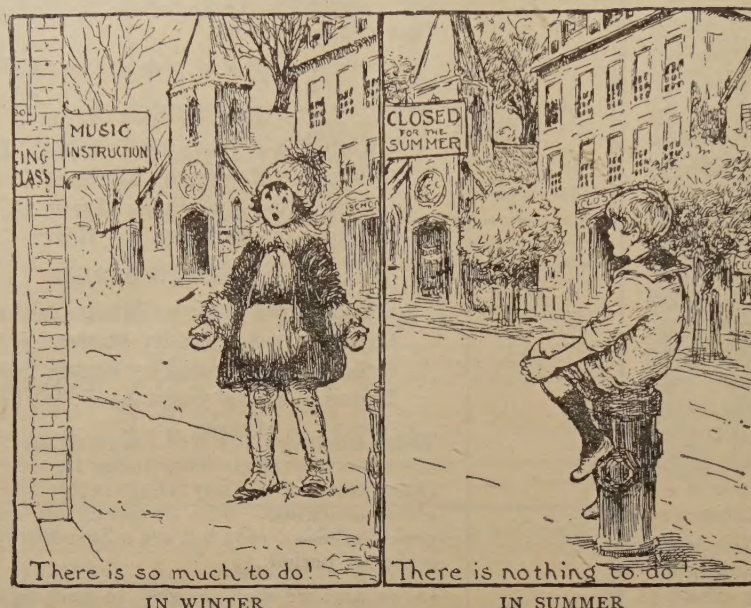
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Summer Work in City Churches

(Continued from page 357)

Auto-Tourists Camps

The auto-tourists are presenting a new summer problem to the church, especially in the west, and with the establishment of city tourist parks a definite way of reaching them is opened. In the course of a two-months touring trip last summer, I stopped at about eight city parks. In most of them the churches did not seem to be aware of their opportunity, but there were a few exceptions. In Salt Lake City one of the churches held a "sing" on the grounds, followed by an informal religious service. Many attended; some of course, purely from curiosity to know what was going on, but others apparently from genuine interest. In Boise, Idaho, we discovered that frequently the tourist becomes the permanent resident. This fact makes the work of the church in the parks doubly important. In the smaller camp grounds it may not be advisable to hold services, but at least the tourists should be invited to the churches and their children to the church schools, and in larger camps both services of worship and church schools are needed. In cities where there are daily vacation Bible schools with supervised recreation, or other summer activities, it would frequently be a real service to the tourists if their children could be admitted.

In the South the churches give great attention to making their auditoriums more comfortable during the months of intense heat. They install rotary high speed fans on the walls. The First Methodist Church in Birmingham has ice-cooled air—uses two hundred and fifty pounds of ice for this purpose every service.

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The fundamental spirit of service to the community was evident in all the churches that were studied. Few churches were trying to maintain a service merely because it was customary to have such a service. There was a real adaptation of program to the needs of each situation. As Henry Sloane Coffin says in his book *In a Day of Social Rebuilding* (Lyman Beecher Lectureship; Yale University Press, 1918)—"Why should there be a second service, or why not a third or a fourth? Why must there be a prayer-meeting, or why not half a dozen? No factory concerns itself chiefly with keeping its machinery going, but with producing goods that are wanted. No church represents the Son of man which does not invariably think of itself as not to be ministered unto, but to minister."

Judson
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By Elisabeth Edland



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